AN EXPOSITION UPON The Thirteenth CHAPTER OF THE REVELATION.

By that Reverend and Eminent servant of the Lord,

Mr. JOHN COTTON,

Teacher to the Church at *Boston* in *NEW-ENGLAND*.

Taken from his mouth in Short-writing, and some part of it Corrected by himself soon after the Preaching thereof, and all of it since Viewed over by a friend to Him, and to the Truth: wherein some Mistakes were amended, but nothing of the Sense altered.

LONDON,
Printed for *Tim. Smart*, at the Hand and Bible in the Old-Bayly. 1656.

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BRITISH MUSEUM

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TO THE READER.

Christian Reader,

THE tongue of the just, or righteous (*saith* Solomon, *Prov.* 10. 20.) is as choise silver. *The words that fall from the tongue of such are very precious and profitable. And truly such are the words that dropt from the tongue and lips of this holy and righteous man Mr.* Cotton: *As he himselfe had by his owne blessed experience found the tongue of that righteous man* (Dr Sibbs) *as choise silver, yea better then the choisest gold of* Ophir, *by which the Lord was pleased to convey heavenly and eternall treasure into his soule: Even so also have many precious soules* (*some now above in glory, others still here below*) *found the words that have distilled from his tongue to be above much fine gold, and of more weight and value then the greatest treasure of this whole world. Divers that are yet alive, and do remain unto this present, may & can bear witnesse to the gracious words which proceeded out of his mouth. But I shall crave leave to name only one now amongst the Saints at rest, who was indeed one of a thousand in his time and place,* viz. *that great and eminent man,* Dr. Preston, *whose heart the Lord wrought powerfully upon by the tongue of Mr.* Cotton, *and that not long after his heart had been seized upon by the tongue of*

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that sweet Singer *before mentioned. And because the story is so remarkable, I shall be willing to relate in briefe the substance of what I had sometimes in private from the tongue of this our* Reverend Author *himselfe. He being according to his course to Preach before the* University & Schollars *in* Cambridg, *had a great conflict in himselfe about the composing of his Sermon*, viz. *whether after the plain & profitable way, by raysing of* Doctrines, *with propounding the* Reasons *and* Uses *of the same. Or after the* mode *of the* University *at that time, which was to stuffe and fill their Sermons with as much Quotation and citing of Authors as might possibly be. On the one side 'twas suggested to him, that if he should not go the former way, he should not be faithfull to the Lord in seeking his glory, but his owne,* &c. *And on the other side, if he should not shew his Learning, it would not onely be a disparagement unto himselfe, but also unto the Colledg which had so lately chosen him out of another to be Fellow (for he was chosen* Fellow *in* Emanuel Colledg *out of* Trinity, *where according to his yeare it fell out so as he could not be capable of a* Fellowship) *What? is this that* Cotton *that was so famous, and had such a name, for a great Schollar? what a poore choise hath* Emanuel Colledg *made? Thus he was tossed too and againe*, pro *and* con *in his thoughts (as I thinke he sayd) about a fortnight, the Lord seeming to try his sincerity at the first; but at length he came to a resolution to deny himselfe, what ever the world might judge or say of him: His Text (if I mistake not) being in* 2 Cor. 2. 16. And who is sufficient for these things? *Two or three Doctrines (as it seems) he raised from the words. The Schollars came generally with great expectation to heare a more then ordinary learned Sermon from him that was so famous throughout the* University: *and thereupon the Ma-*

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ſters of Art at the beginning ſtood up, erectis auribus, *amongſt whom Mr.* Preſton *was one; but ſoone perceiving which way he went, which was ſo extreamely contrary to their expectation, they ſate them downe in great diſcontent, pulling their hats over their eyes, thereby to expreſſe their diſlike of the Sermon: but before 'twas ended, ſomething dropt from the tongue of the Preacher, which the Lord made unto Mr.* Preſton *to be as choiſe ſilver indeed; whereby hee was ſo affected, that he was made to ſtand up againe, and change his poſture, and attend to what was ſpoken, in another manner then he and the reſt had done. Theſe things Mr.* Preſton *afterward, getting to be acquainted with Mr.* Cotton (*by coming to him under pretence of borrowing a Booke of him, which he might have eaſily had elſewhere, & returning it againe*) *related particularly unto him.*

Thus our Reverend Author *by denying himſelfe for the Lord, had that caſt in upon him* (viz. *the gaining of ſuch an eminent perſon to Chriſt*) *which was a thouſand times better then the airy applauſe of the world, in being accounted a learned man: Yet neither did he looſe that way, but had the repute of that too* (*and not without cauſe*) *to his dying day; notwithſtanding his continuall care to avoyd all appearance of affectation in the courſe of his Miniſtry, either in regard of ſhewing Learning, or in the manner of expreſſing what he did deliver: whereby the power and effect of his Preaching did appear to be wholly of God, being deſirous to ſpeak to the underſtanding and capacity even of the meaneſt, and by manifeſtation of the Truth, to commend himſelfe to every mans conſcience in the ſight of God, A taſte whereof we have in theſe Sermons of his here publiſhed.*

It were too great arrogance for mee to thinke to adde any authority to theſe or any other of his precious labours by my commendation of them, I might as well go about to adde to

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the light of the Sunne by my Candle : The very name of Cotton *is enough to set an high price upon what ever hath that stamp : Onely (being earnestly desired by the Christian brother, the publisher of this* Exposition, *who having the pen of a ready Writer, did take those Notes from the mouth of the Preacher, to give my testimony to the world that these were indeed the very Sermons of that holy Servant of the Lord, whose name they bear) I shall willingly affirm and testifie (having lived in that American wilderneſſe about 13. or 14. yeares in the Towne next adjoyning to* Boston, *and so had thereby the happy priviledg of enjoying the benefit of the precious labours of Mr.* Cottons, *in his Lecture upon every fifth day in the week) I say I do here declare and testifie unto the world that these Sermons upon the* 13th. *Chapter of the* Revelation, *for the substance of them (giving allowance for such defects of the Amanvensis, which cannot but be expected ordinarily, and yet I confesse are but very few in this Treatise) were published by that faithfull servant of the Lord, Mr.* John Cotton, *about the 11. and 12. moneths (if I mistake not) of the year, 1639. and the first and second of the yeare 1640. upon his weekly Lecture at* Boston *in* New-England, *where he went over the other Chapters of the* Revelation, *as he did this thirteenth Chapter : and indeed they that were acquainted with his Preaching, may easily discern his very spirit in them all along.*

Now that the holy spirit of the Lord may breath in these holy Labours of his precious Servant, so as the Reader may experience the truth of that divine sentence mentioned in the beginning, The tongue of the righteous is as choise silver, *is the unfeigned desire of*

Norwich, the 1. day of the 1. month, 165$\frac{4}{5}$.

Thy servant
for Jesus sake,

Thomas Allen.

AN

AN EXPOSITION Upon the thirteenth Chapter of the *REVELATION*.

Revel. 13. 1, 2.

And I ſtood upon the ſand of the Sea, and ſaw a Beaſt riſe up out of the Sea, having ſeven heads, and tenne horns, and upon his horns ten Crowns, and upon his heads the name of blaſphemy.

And the Beaſt which I ſaw was like unto a Leopard, and his feete were as the feete of a Beare, and his mouth as the mouth of a Lyon: and the Dragon gave him his power, and his ſeate, and great authority.

YOU have heard from the laſt Chapter, that when the Dragon (that is the Devill, as he ruled the Roman Pagan Empire) was caſt downe out of Heaven, (that is, dethroned from his heavenly and Divine worſhip) he endeavoured by all meanes to oppreſſe the Church (that is, the woman) that brought forth a Chriſtian Emperour, her and her ſeed. 1. By perſecution. 2. By an inundation of damnable Hereſies, and barbarous Nations. 3. By open

War; which open war is expresst in the last verse of the former Chapter, and here more fully described in this Chapter, a whereof hath been now read.

The warre which is made against the Church, is here described to be managed by two beasts which the Devill raised up; One he calls a Beast rising up out of the Sea, described from the first verse to the end of the tenth. Another Beast hee beheld coming up out of the Earth, from the 11th. verse to the end of the Chapter.

Now the former of these Beasts is described by three arguments.

1. By his Originall or Fountain from whence he springs; he riseth up out of the Sea, which is amplified by the place of *Johns* beholding him; *I stood upon the sand of the Sea.*

2. He is described by his shape, here is his figure and resemblance: For his head, he had seven heads, and they amplified by honourable Ornaments (or rather dishonourable indeed, but honourable in the beasts view) namely upon his heads the name of blasphemy. 2. For his horns, he had ten horns, and they are set forth by their Crowns which he had on his horns; He had so many horns, so many Crowns, upon his ten horns, ten Crowns. And as his shape is set forth by his head and horns, so also by his resemblance, or likenesse; the whole shape or bulk of the Beast is like a Leopard: The Leopard is of the femenine gender, and signifies the female of the Panthers; the she Panther, spotted and ravenous, famous for her speedy race, and yet of a good smell, by which she allures other beasts to her, and as she hath occasion, doth devoure them. And as his resemblance for his whole shape is like a Leopard, so for his feet he is like a Bear: And for his mouth, he hath the mouth of a Lyon: This is the second argument by which he is described.

3. The third argument whereby he is described is his state, and that amplified by three arguments. 1. By the efficient cause. 2. By the variable change of it: And 3ly. by a wise conclusion and observation. For the efficient cause of it, it is said to be the Dragon; he gave him his power and authority. For the variable change of it, it was, 1. Great, for it is here called *Power, and Seate, and great Authority.* 2. One of his heads

heads was wounded; *I saw one of his heads as it were wounded to death.* And thirdly, this wound was healed: this is the variable change of it. 1. *Great authority, honourable seate.* 2. *Wounded to death.* And thirdly, *healed of that deadly wound.* And this healing is amplified by five Effects, or Consequents. The first was the worlds wondering: *All the world wondered after the Beast:* The admiration was at this great change (so happily atchieved as they thought) that he should recover that desperate danger. The second effect it wrought was, *worship both towards himselfe:* And secondly, *to the Dragon that gave him power.* The third effect of this healing was, *liberty to blaspheme: There was a mouth given him to speake great things & blasphemies.* A fourth effect was, *Authority and Power* (to do what?) First, *To continue forty two moneths*, vers. 5. Secondly, *Power to make warre with the Saints, and to overcome them*, that was the fourth effect that followed his healing. The fifth effect was amplitude, or largenesse of his Dominion: *Power was given him over all Kindreds, Tongues, and Nations*, vers. 7. *And all that dwell upon the earth shall worship him*, vers. 8. Which worshippers are described by their estrangement from the number of Gods elect, whose names are not written in the book of the life of the Lamb, and the Lamb set forth by the eternall efficacy of his death, *Slaine from the foundation of the world.* This is the second part of the description of the Beast.

The third part is a conclusion, which contains a word of Caution, and Consolation, or a word of Attention and Consolation in the ninth and tenth verses. *If any man have eares to heare, let him heare*; as if it were a matter worthy of observation and diligent attention, and of exact understanding and of consolation, in the tenth vers. *He that leadeth into captivity shall goe into captivity; he that killeth with the sword, must be killed with the sword*, &c. This is the former Beast and his description.

The latter Beast is in the eleventh verse to the end: *I beheld another Beast coming up out of the earth*, &c. He is described by his variety from the former beast: For his Original, he comes not as the other Beast out of the Sea, but from the Earth: And for his resemblance, he hath two horns like a Lamb,

and he spake lik a Dragon. 2. He is described by his power, as in the twelfth verse, but I will not now speak further of him.

Now for the meaning of the words; It is that which the holy Ghost calls us diligently to attend unto; *He that hath eares to heare, let him heare:* If any man have an eare to understand, any apprehension of spirituall mysteries, any capacity of matters of Religion, let him heare what manner of beast the Devill stirred up, and set against the Church, to make war against the Saints, as if it were a matter that few would understand but such as were of spirituall understanding, and who will listen duly to a diligent observation of this description, the matter whereof is weighty, and challengeth all our intentions; and the more, because it is very rare to meet with that which will satisfie a diligent Reader in the Exposition hereof; But yet so much light God casts almost into the head of every man that takes this Book in hand, especially in his name and feare (according to his promise, *Cap. 1. vers. 3*) that he adds some light more than hath been before brought to his hand. Here you see are two Beasts, what is the former? Many take it to be the Roman Empire, some take it to be the Roman Pagan, some the Roman Christian Empire, but I feare neither of them are right: It is not the Roman Papan Empire, that is, take the Empire as it was before the conversion of *Rome* from Pagan to Christian, in the dayes of *Tyberius*, and other persecuting Emperours, till *Constantine:* This Beast was not the Roman Pagan Empire, I will give you a double reason from the Text, the first is this.

1. The Pagan Empire was described as this Beast is, in *Rev.* 12. 3. *Behold a great red Dragon, having seven heads and tenn horns*; but with this difference, *The seven heads had seven Crowns upon their heads:* Now this Beast hath also seven heads, which make it like the other, but these Crowns are not upon the heads, but upon the horns, which maketh a great difference, an evident signe it is not the Roman Pagan Empire.

2. Againe, it is said of this Beast, that he continues 42. moneths, and that is as long as the Church was in the wildernesse; for the Church continues in the wildernesse (as in *chap.* 12. 6.) *a thousand two hundred and three-score dayes*, which is just

just 42. moneths: And so *Chap.* 11. 2. It is said, *The holy City they shall tread under foot forty two moneths, all the time that the two witnesses prophecyed in sackcloath, which was a thousand, two hundred and threescore dayes.* Now it is certain the Roman Pagan Empire did not continue as long as the Church was in the wilderneſſe; for the Church went not into the wilderneſs till the Pagan Empire ceaſed to be Pagan, and was tranſlated to Chriſtian. Now the Roman Pagan Empire was removed as by a great Earth-quake in *Conſtantines* time, and changed from Pagan to Chriſtian; it cannot therefore be the Roman Pagan Empire, though many judicious Divines have gone that way.

What then, may it be the Chriſtian Empire? Many have run that way, but neither is it ſo:

1. For it is ſaid, *this Dragon gave to him his power, his ſeate, and great authority*; now the ſeat of the Roman pagan Empire indeed was *Rome*, but the Dragon did not give the Chriſtian Emperors *Rome* for their Seat, they would never ſit there; but theſe ſate at *Conſtantinople*, and prepared it to ſit there, and for that end *Conſtantine* named it after himſelfe, *Conſtantinople*; and if they had occaſion to come into the Weſtern parts of *Italy*, they would ſit at *Ravenna*, but at *Rome* they would not come, unleſſe it were Gueſt-wiſe.

2. Though it be true, as they ſay, the Roman Chriſtian Emperour had a deadly wound given him by barbarous Nations; yet when it was healed, the whole world did not admire him; When *Charles* the great did heale the wound, yet all the world did not wonder after him; It is true, *France*, and *Germany*, and *Italy* did admire him, but all the Eaſtern parts did not ſubmit to him, no nor *England*, nor *Scotland*, nor *Sweden*, nor many other parts, they did not acknowledg the Weſtern Emperour, gave him neither civill nor religious worſhip.

3. Neither doth this ſuffer it to be the Roman Chriſtian Empire, that it ſhould be a note of perdition and reprobation to honour the Roman Chriſtian Emperours; for they that have lived under the Roman Chriſtian Emperour, have not hazarded their ſalvation by that ſubjection: but here it is ſaid in the eighth verſe, that they that honour this beaſt are ſuch,

whoſe

whoſe names are not written in the booke of the life of the Lambe: So that for theſe reaſons I dare not to conceive this Beaſt to be either Roman Pagan, or Roman Chriſtian Empire.

What then, is it Antichriſt? The third ſort of Interpreters run that way, and I would not exclude that wholly, but yet neither dare I conſent to reſt in it; for when we open the Oracles of God, we muſt not alwayes give the Comments and Judgments of men for Scripture truths (though the men be highly to be reverenced:) But in this place their Interpretation doth not ſatisfie me, I will give my reaſon; Antichriſt doth evidently appeare to be the other Beaſt that comes out of the Earth, which is ſayd to have *two hornes like a Lamb*, &c.

You may ſay, but Antichriſt may be more wayes conſidered then one, as he is inveſted with temporall ſoveraignty and dominion, and ſo he may be the former beaſt: and as he is inveſted with ſpiritual ſupremacy, and ſo he may be the latter Beaſt; and indeed ſo, many Interpreters take it: but conſider theſe deſcriptions.

1. They differ in number; *John* ſaith, *I ſaw a beaſt riſe out of the Sea*; and then it is ſaid in *verſ.* 11. *I beheld another beaſt*; it is not therefore the ſame.

2. They differ, as in number, ſo in their originall; *the firſt roſe out of the ſea, the ſecond out of the earth.*

3. They differ in their ſhape; *The firſt beaſt had ten horns, the ſecond had but two horns like a Lamb.*

4. They differ (and are apparantly diſtinguiſhed in the exerciſe of their power, for he exerciſeth all the power of the firſt Beaſt in his preſence: And it is ſaid alſo in the 12th. *verſ. He cauſeth the earth and them that dwell therein to worſhip the firſt beaſt: and he cauſeth them to make an image of the firſt beaſt, and he had power to give life to the image of the beaſt*, &c. So that the deſcription ſeems to be different; The ſecond beaſt gives all his power to the firſt, and yet honours himſelfe too.

But that which moſt of all prevailes with me, and which wholly captivates my Judgment to leane another way, is this, That whereas they ſay the firſt beaſt was the Pope, as *Dominus in Temporalibus*, as Lord in Temporalls; and the ſecond beaſt is the Pope, as he is *Dominus in Spiritualibus*. It is evident that the Pope did not inveſt himſelfe with temporall authority at

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the first: But at first claimed spirituall and universall Episcopacy, over-sight over all the Churches; he was first supream head of the Church in his spirituall Jurisdiction, and did not claime dominion in Temporalls till after his wound was healed, and then he took power to depose the Emperour of the East, and translated his Empire from *Greece* to *France*, this was his Dominion in earthly Monarchies which he took in the latter place: And therefore I would rather say, that the second beast is the Pope in both respects, as Lord and Soveraign, high Priest in Spiritualls, and the high Priest also over the Kings of the world in Temporalls: *Hee had two hornes like a Lamb*, as the successor of *Peter*, and as if he had nothing but from Christ, *but he spake like a Dragon*; When he had once power by his Lamb-like horns, *he then spake like a Dragon:* Therefore to speak that which I conceive to be the truth, I do look at this first beast as indeed of like condition with the Pope, and very nearly joyned to him. The Pope is one of the heads and rulers of this Beast, but yet distinguished from the beast it selfe, and is not the same with the beast.

This therefore (all things weighed according to the Text) I conceive to be the first beast, the Roman Catholick visible Church.

The seven heads and ten horns are a clear description of the Roman State: Now this State here is neither the Pagan Roman Empire, nor the Christian Roman Empire, as hath been shewed. And therefore it must needs be a third Roman State distinct from the former, and succeeding in their place; and what is that but the Roman Catholicke visible Church? Of this Church the Pope is the head both as universall Bishop over all Churches, and chiefly Lord in Temporalls, that had both Swords, and obtained both Authorities, to be highest supream head in Spirituals, as also supream head in Temporalls, he was Soveraign Governour in all: And the Roman-catholick visible Church, it comes just in the room of the Roman Empire: how was it described? The beast that had seven heads, and ten horns, this comes in his room; the one governs all the world in his way, and the other all the Churches another way: This is the Beast that the Dragon stirs up to make War with the Saints. Now to appply this description F.

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to this Church, for the better underſtanding of the Text.

Qu: *I ſaw a beaſt riſe out of the Sea:*] You may aske what is the Sea from whence this beaſt ariſeth?

Anſw. The Sea is the collection of many waters; *The gathering together of the waters called he Seas*, Gen. 1. 9, 10. And what are the waters? *The waters which thou ſaw ſt are People, and Nations, and Languages, and Tongues*, Rev. 17. 15. So then, what is the beaſt here that ariſeth out of the Sea? It is ſome ſoveraign State that ariſeth out of the connexion of many Nations into one body, as you know the Roman Catholick Church is not confined within the liſts of the City of *Rome*, (though there the head is ſeated) but the whole *Roman* Sea; it is well called a Sea in that reſpect, it is that which comprehends all Nations, whether ſubject to the Eaſtern or Weſtern Emperour; yea and other Nations that did not ſubmit themſelves to the one or other, as if they did recollect themſelves as into one Sea, all banks are broken down in the Sea, yet there is no diſtinction, but all is one Sea, one vaſt body: And ſuch is the Roman Catholick viſible Church, all partitions are here broken downe, all Churches make but one viſible Catholick Church.

And again, it is well ſaid to ariſe out of the Sea, according to the like deſcription which *Daniel* makes of the foure Monarchs, in *Dan.* 7. *Hee ſaw the foure windes of heaven ſtrive upon the great Sea, and foure Beaſts came up from the ſea; divers one from another*: From the multiplyed agitations of the Sea it came to paſſe four great Monarchs did ariſe: Juſt thus, from the tumult of particular Churches did this Beaſt ariſe; for when they could not agree in the Churches, but ſome were of one minde, ſome of another, it was the wiſdom, as they thought, of Chriſtian Princes and Biſhops (but it was but humane wiſdome, and was indeed from the Dragon, and not from Chriſt) they thought it would be beſt to have but one church, and the Biſhop of *Rome* to be the head, though at firſt they divided them to four, but in the end they would have the Biſhop of *Rome* over all, that ſo they might have unity; for they ſay unity ſprings from one head; and unleſſe you have one head, you cannot have unity: Therefore, from the particular Church of a Congregation, they came to Dioceſan, from Di-

oceſan, to Metropolitan; from Metropolitan to Patriarchal, from Patriarchal to Cecumenical: And ſo it comes to paſs, all Churches muſt be gathered into one Sea, that is, one Catholick Church: For look what reaſon they had to ſet Biſhops over particular Churches: So having many Biſhops, by the ſame reaſon they muſt have ſome Metropolitan, and of many Metrapolitans, foure or five Patriarchs, and of them one Chief, that is the Pope, the Father of Fathers, he muſt be the grand Governour of all: Therefore doth he riſe out of the Sea, out of the Sea of Tumult, and Sea of Contention: And if you take Sea for corruption in Doctrine, and worſhip, and Government (as ſome good Interpreters do) it was from thence alſo that this beaſt did ariſe; This beaſt did ariſe out of them all; for had either pure Doctrine, or worſhip, or Diſcipline been well looked unto, it had not been poſſible that ſuch a beaſt as the Catholick viſible Roman Church ſhould have bin raiſed up.

It is further deſcribed to have *ſeven heads, and ten horns*. The holy Ghoſt deſcribes them ſo fully, that we need no further interpretation of them: He tells us in the 17. Chapter of this book, the ninth and tenth verſes; The ſeven heads are ſeven Mountaines on which the Woman ſitteth, which are the mountaines of the City of *Rome*, it is built upon ſeven hills, and the ſeven heads are alſo ſeven Kings, that is, ſeven Kingly governments, ſoveraign governments: The firſt were Kings, then Conſuls, then Decemvirs, then Dictators, then Tribunes, and then the *Cæſars*: Five were fallen, that is, were paſt in *John's* time, the ſixth were then extant, and they were the *Cæſars*; the Pope he makes the ſeventh: Now the Pope then is the ſeventh of theſe Heads, but the ſeventh head and the beaſt are two diſtinct things, though he be one that rules the beaſt, and hath a great influence in the guiding of it: Hee was to receive a deadly wound, and after became an eighth head, whereas he was but one of the ſeven: So that he is one of the Heads, but there is difference between the head and the beaſt, and the beaſt it ſelfe: And it is ſaid, *He exerciſeth all the power of the firſt Beaſt*; that in concluſion, what the Pope decrees, that ſtands: So that it is not a generall Councell that determines any thing authentically without him, but he doth

all that the first beast doth; Hee would have the Catholick Church honoured, but it is that himselfe may be honoured, as the Lord of the Church: So therefore for the heads, these are the seven Heads.

And for the Hornes, he tells you they are so many Kings, which were not then risen to Soveraigne Power, but *John* saw it in a Mystery afore hand; But when this Beast ariseth, this *Pontifex maximus*, then they receive a Kingdome at the same time, *Chap.* 17. 12. And the severall Kingdomes that then were broken off from the *Roman* Empire (whereof *England* was one) they were so many severall Kings that all gave their dominion to the Beast with one consent, and so were his protectors, *ver.* 17. They were his Beauty and his Strength, as the Hornes are to the Beast: So it is true, here is a great Beast indeed, of a vast comprehension, here is an universall visible Church, and he hath seven Heads; that is, Seven Hilles, there he sits, and seven Governments; There are seven Heads, both of the one and other, both Hills and Governments, whereof five were fallen, and the sixth was when *John* wrote: The seventh was to rise in their roomes, and that is, *He that hath two Hornes like a Lambe, and spake like a Dragon, and doth exercise all the Power of the first Beast:* what power is in the Church, the *Pope* hath the ordering thereof; And it is said here, that these Hornes had ten Crowns, but so had not the Hornes of Pagan *Rome*. The heads of Pagan *Rome* had soveraign Authority, and lived like Princes, but so had not the *Pope*, they did not wear the Crowns though they affect temporall dominion, but leave the Crowns to the hornes, leave them to Crowned Kings that give their power to him.

Now upon these Heads are names of Blasphemy.] The old High-Priest of the *Jewish* Synagogue he had a plate of pure Gold, and there was graven upon it, *holinesse to the Lord*, Exod. 28. 36, 37. This Beast hath not holinesse to the Lord, but names of Blasphemy, the *Pontifex maximus*; *His head is full of names of Blasphemy*; But the Pope exceeds all in this case, for who ever took upon him as he to pardon Sinne? A name of Blasphemy; To be Judge of Scriptures, a name of blasphemy: Hee hath many other names of Blasphemy; he will

will dispence with Oaths of allegeance, and all civil subjection; he will dispence with marriages most incestuous, *and doth exalt himself above all that is called God*, especially the Gods of the Earth. His heads are full of names of Blasphemy (as we shall come to speak God willing, in the 5 and 6 verses.)

Now it is said of this Beast, *he is like a shee Leopard.*] It is in the 17 *Chap.* compared to a woman, to shew, that the *Roman* catholick visible Church is as fitly resembled by a woman as a she Panther, & such is this Beast: *Can a Leopard change his spots*, Jer. 13. 23. Is it not a State full of spots, and the spots are not the spots of Gods people, but spots of heresie, and spots of Idolatry, & spots of Tyranny, and great variety of all spots of Blasphemy: To tell the spots of that Sea, were indeed to enter into a Sea of wickednesse, which that Church abounds withall. *Can a Leopard change his spots*; This church they make account cannot erre, & so how should they change? for they that cannot erre, to what purpose should they change? yet of a very sweet & fragrant smel, as they they perfume their Temples with Incense, and love to please ambitious minds, and to fill covetous hearts; they are sweet also, and faire to voluptous spirits, with their Brothel houses, *&c.*

But for the Leopard, Bear, and Lyon, I suppose there is speciall reference to them all, in *Dan.* 7. 4, 5, 6. where he resembles the Monarch of *Babell* to a Lyon, and the Monarch of *Persia* to a Bear, and the Monarch of *Greece* to a Leopard: There the Leopard is the last of the three, here it is the first, to shew a direct contrary course that this Beast takes in his rise to the old Monarchies. Of the great Monarchies, the first was a Lyon, full of magnanimity, the next was a Beare, full of cruelty, a Beat that devoures much flesh, and the Leopard, the spotted Beast comes after, cruell as the former: Now here the Leopard is first, the whole shape is sweet and savoury; other beasts would follow him by the smell; and so this church seemes in the wole bulk sweet and savory to inveagle all unstable Soules; But where he gets hold, he layes his paw like a Beare, presseth hard, and holds fast, and will not let goe; Just like the *Persian* State, they hold fast; Never did any of the States last so long as the Papall State; The *Assyrian* lasted long but yet did not continue above a thousand

years; but this is to continue 1260. dayes, that is, so many yeares, in a great deal of Power and Authority; And therefore as by subtilty he drawes others to him, so them hee holds fast, that it is marvellous hard to root out where he hath got hold; you may cut off his head, as it is in *England*; but it is a wonder to see what paines there is to have the Government of Christ brought in, and of the Beast cast out: they will make so many Statutes in Parliament, that you can have no wills confirmed, nor Marriages made, but by them, nor no Parliments Acts passe but through their hands; you have so many matters in the State depending on them, that one would think it impossible ever to root them out: you may take off the Beast his head; you may thrust the Leopard out at windows, but he will take hold with his feet, that you shall have much ado to root him out: The great profits, and great preferments they sink deep in the hearts of carnall men.

And he hath a mouth like a Lyon.] How did the Lyon of *Babell* speak presumptuously; *what God is able to deliver you out of the firey furnace?* &c. and he commands all that will not worship his Image should be cast into the fyery furnace: Just such is the mouth of this Beast; who so will not worship the Image of this Beast shall be killed, in the 15 *v.* of this chapter. So you see this is the *Roman* Catholick visible church.

And the Dragon gave this church power.] All that the Roman Emperor could doe before, that doth the Catholick church; that wch the old Roman Emperor did by force of arms, that doth the Roman Church by the power of Religion and conscience: *The Dragon gave him his power, and Seat, and great Authority.* And Satan will worke by the power of conscience, making them believe that all must be subj & to them: *He gave them his Seat*: what was the Seat of the old Roman Emperor? It was *Rome*, Satan gave that to the Beast; There is his Seat, and great Authority, insomuch that all the world were deeply taken with the reverence they owe as to the Imperial mother City; So to this soveraign mother Church, & their holy Father the Pope that was the head of that Church: This is the plain description of this first Beast. I canot proceed now to open the wounding of one of the heads of this Beast, nor of the healing of that wound, nor of his warre

againſt the Saints: I am the longer in this, becaule the more clearly theſe things are opened, the more fully will the counſell of the holy Ghoſt appear in the ſequell. *If any man have eares to heare, let him heare*: doe not think that theſe things concern Students onely, and Scollars; But what is this to common chriſtians? *He that hath an eare, let him heare what the holy Ghoſt ſaith*: It is the ſame charge which he gave concerning the Epiſtles which were common to all churches; *If any man have an eare let him hear what the Spirit ſaith unto the Churches*: Thoſe generall doctrines neceſſary for all Chriſtians to underſtand, the ſame charge is laid upon all to heare what is ſpoken concerning this beaſt; If thou underſtandeſt Religion, if thou wouldſt be, or art a member of a Church of Chriſt know this point; *If any man have an ear let him hear this.*

But you will ſay to me, ſhall we make it an Article of our Creed to believe the Catholick Church; and ſhall we now make it an Article of Faith to beleive it to be a Monſter? I believe the holy Catholick Church, and ſhall we make it a Beaſt?

To this I anſwer; The holy Catholick Church we make it an Article of our Creed, that is, a company of the Godly called out of the world; we look at them all as thoſe for whom Chriſt ſhed his bloud: But we muſt not look at this as a viſible Catholick Church, much leſſe the Roman Church as the Catholick Church: we believe the Catholick Church is inviſible; we believe no viſible Church, but Congregations; and therefore if you come to heare of a Roman Catholick viſible Church, whereof the Pope is the head, and who takes upon him all this Soveraignty and power here deſcribed, we look at ſuch a body as a great Beaſt: Communion of Saints wee acknowledge, and that all the Churches of Chriſt have one and the ſame power amongſt them: The Church of this Congregation hath power within it ſelfe equall to what others have, and none have power one over another: None of us are like Leopards to other beaſts, perfumed to draw other beaſts after us, and then like Beares to claſp them in to be ſubject to this Church, & then ſpeak like Lyons, that all ſhall be ſubject to our commands: This is a Beaſt, and this is no Catholick Church; This is a Catholick Church of the Devill, but not of Chriſt. Thus have you the two firſt verſes opened unto you.

Come

Come we now to gather one briefe note from the words:

Doct. *The viſible Catholicke Roman Church is in the eſteem of the holy Ghoſt a monſtrous Beaſt*, that is the note.

That it is the beaſt here deſcribed, you have heard it opened: Some Roman State it muſt be, and you have heard it can neither be *Rome*-Pagan, nor *Rome*-Chriſtian: It muſt therefore be the Roman Church; for it is deſcribed by ſeven heads, and ten horns, which are the Arms of *Rome*, as they are deſcribed in the *Revelations*.

That it is in the eyes of the holy Ghoſt a monſtrous beaſt is here evident; for imagine a beaſt ſet before you with ſeven heads, and ten horns, would it not ſeem a monſter, and unnaturall? that it ſhould look like a Leopard, all ſpotted, *and feete like a Beare?* and look at his mouth, *and that's like a Lyon*, is not this a monſter? to ſay nothing of his blaſphemies, which makes him a wicked beaſt: but look at his viſage which is here reſembled, and what is here deciphered but a monſter? It holds forth his deſcription in other places, in *Chap.* 16. 13. *There came forth three unclean ſpirits out of the mouth of the Dragon* (that is the Devill) *and out of the mouth of the Beaſt, & out of the mouth of the falſe Prophet.* And you ſhall alſo read, that the beaſt was taken, and with him the falſe Prophet; theſe were two ſtill, they could not be made one, *Rev.* 19. 20. *And they were both caſt alive into a lake of fire burning with brimſtone*, both the the firſt beaſt and the latter beaſt, the beaſt and the falſe Prophet: *He like a Lamb comes in ſheeps cloathing, but inwardly is a ravening wolfe.*

Now why is it ſuch a monſtrous beaſt?

If God had made ſuch a kinde of creature; a Leopard it no monſter, nor a Beare, nor a Lyon: But if you make a Beaſt of all theſe, that will be a monſter, that is contrary to the courſe of nature, cleare beſides the ordinary courſe of naturall generation, that makes a thing monſtrous, this then is the reaſon of the point.

Reaſon. A beaſt ingendred againſt the courſe of nature, that is a monſter, eſpecially if there be ſo many uncouth ſhapes of which it is compoſed: And it is not ſo with this univerſall Catholick viſible Church? Doe but conſider what kinde of Church the Lord inſtituted, the Church of a particular congregation: *If thy brother treſpaſſe againſt thee, goe and tell him his faults*

fault between thee and him, &c. *If he will not hear thee, take with thee one or two more*, &c. *If he ſhall neglect to heare them, tell it to the Church*, Mat. 18. 15, 16, 17, 18. What, the Catholick viſible Church, when will that meet think you? And is it ever to be expected that when they do meet, that every brother of this countrey and other countreys muſt go to *Rome*, and tell the Treſpaſſes of his brother againſt him, and ſend for thoſe that have offended him, and thus and thus plead with them? And when do you think that a Catholick Church will heale all offences between brethren? Will not this be a monſtrous beaſt when the Catholick Church muſt heare and remove offences? That Church which Chriſt hath ordained will heare the offences of brethren, and a brother hath liberty to tell his offence to the Church, and at length the matter will be brought to an iſſue, when they they have two witneſſes, then the Church ſees what is to be done: Now to have a Catholick viſible Church, what a monſtrous diſturbance will that be to the free diſpenſation of the government of Chriſt? and yet the rulers thereof will be the only viſible Church-governours of the world.

Again, you read in 1 *Cor.* 14. 23. *When the whole Church* (ſaith the Apoſtle) *ſhall come together into one place*, &c. The Church therefore which the Apoſtles inſtituted may be gathered into one place, *that all may heare, and all may be edefied*: Why, is it poſſible that all Churches ſhould be gathered into one place? or ſhould all heare if they were gathered? or will they be ever ſo gathered? what a wondrous beaſt will this be?

Againe, whereas Chriſt hath ſaid, *his Kingdome is not of this world*, and hath appointed to his Diſciples, *that they ſhould not be Lords over Gods heritage*, 1 Pet. 5. 3. and in *Mat.* 20. from 23. to 29. *It ſhall not be ſo among you: But whoſoever will be great among you, let him be your Miniſter: and let every ſoule be ſubject to the authority of the higher powers.* Well now, if there muſt be a Catholick Church, and an Officer that ſhall rule all Nations, and that in ſo many Nations with Spirituall and Temporall Dominion, carry all before him, will it not be a Monſter? What a diſproportion is this to the Churches of Chriſt, and to the Officers thereof? Not to ſpeak of their other monſtrous uſurpations of the head of this Church, but take the body as

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it is, how they ſpeak like a Lyon, and hold faſt when they get like a Beare, and are ſpotted like a Leopard, that they are nothing but hotch-potch, and mingle-mangle: *If any man have underſtanding, let him underſtand* what kind of Church this is that is thus deciphered, and deſcribed, this viſible Catholick Church. For the Uſe.

Uſe 1. It may firſt teach us the great and juſt reaſon which all Proteſtant Churches have to with-draw themſelves from the fellowſhip of the Church of *Rome*, from the Catholick viſible Roman Church, though they look at thoſe that ſubmit not to them as Schiſmaticks and Hereticks; I pray you conſider would they have us ſubmit to this great beaſt? would they have the Lambs of Chriſt (for ſuch are the Churches of Chriſt) to ſubmit to a Lyon, Beare, or Leopard? Hath any Lamb in the world (much leſſe a Lamb of Chriſt) ſo many Heads and Horns, and ſuch ſpots, and ſuch fees, and ſuch a mouth? Therefore I pray you conſider, it is not time for the Lambs of Chriſt, and for all the Churches of Chriſt to flye off from this Monſter, and to abandon them utterly, as having no part nor portion with ſuch a beaſt as this?

Uſe 2. Secondly, let this be another Uſe; it may teach us how Chriſtian Proteſtant Churches wrong themſelves that leave any footſteps of this government in their Churches: For that is part of the image of the beaſt; for the ſecond beaſt, when he was advanced, he would have an image of the firſt beaſt, they muſt have Provinciall and Dioceſan Churches, and National Churches, and carry I know not how many hundred congregations into one Nationall Church, and there muſt be ſome Dioceſan and Metropolitan church, and the reſt muſt be inferiour to that: Though this be not ſo great a monſter as the great Beaſt, yet it is an image of this beaſt; can any brother tell his offence to ſuch a church? And will you have him ſtay till the whole National church meets? Or will you have him ſtay till the Dioceſan church meets, and carry his offences to the Viſitation? Do you think they will right his cauſe then? Are a few ſuch kind of men, the Chancellor, and Regiſter, and Surrogate, and Apparitor, do you think the church that our Saviour bids us tell? Are theſe they that are gathered together, *that all may beare, and all may be edefied? Do theſe*

ſerve

ſerve the Lord Jeſus, and not their owne bellies? I ſay therefore, you may ſee what great reaſon men have to with-draw from ſubjection in ſpirituall matters to the Image of this great beaſt that in ſome meaſure repreſent the ſame ſtate as they.

Thirdly, let it be a ſeaſonable advertiſemtnt to all (if I were to ſpeak to Princes) to all Princes, but however to all Magiſtrates, how to make uſe of their Authority to be as Protectors of the Church, & in reſpect of their ſpirituall eſtate, as children of the church, but not to give the horns to the church (though horns be for beauty and ſtrength:) you ſee it makes the Church a monſter, and it is to make a beaſt of the Church: And ſo if you ſhould make Church-Officers Juſtices of Peace, or Councellors, or proſtitute your own Government to them, that if the Church condemn any, then you muſt do ſo too (as heretofore if a man were condemned by the Church, and by them delivered to the ſecular power, then burn him preſently;) this puts your Horns upon the Churches head, unto monſtrous deformity: And therefore it is neceſſary for Magiſtrates to keep their power in their owne hands, and not to take things *Ipſo facto*, from the Church, but to conſider what is done, and then they are to confirm what the Church doth according to God; Here are ten horns, and theſe are tenne Kings by the holy Ghoſts interpretation, and they adde to the monſtrouſneſſe of this Beaſt, by giving their power thereto. Why, doth this miſhape a Chriſtian Church, for Magiſtrates to ſubmit their crownes to the Church? No, God forbid, it is an honour and happineſſe to them, when Kings are nurſing Fathers to the church, and bow down their faces to the earth, *Iſa.* 49.23. But why then doth he put it as a part of the miſhapen ſtate of the Church, that it had *tenne hornes*, to wit, becauſe theſe Kings did give their ſtrength and power to the Beaſt, that the Beaſt did act theſe Horns acording to the power of his luſt, as *Chap.* 17. *v.* 17. as it was truly accompliſhed in all the Kings of *Europe*, that did ſubmit all their Scepters, and Thrones, and Crowns, and Dignities to the Biſhop of *Rome*; That if hee command this or that, there muſt be room for him, what ever becomes of Princes, Laws, and Endeavours, and all acts and enterpriſes of War, or Peace: He had their horns on his head, he

Uſe 3.

might push with them as he would: This made the Church a monster, when soveraign power was obnoxious to the Bishop of *Rome*, when without Excomunication, whether a cause were of God or no, Magistrates proceeded, if the Church had censured: As a Beast that hath horns on his head, as hee turns, so must the power of his horns be set and put forth: If therefore the Catholick Church, or any Officer of it shall condemn a man as an Heretick, and then deliver him to the secular power, they never dispute the cause, but take it for granted; If their holy mother Church condemn him, the Secular Power must push and crush him to the very Earth, and trample him under foot, and rend his bowels from his body, if he once be delivered to them. Now this makes the Church a beast, that hath this power over the Princes of the Earth, that look what is their lust, or their ignorance, or their errour, and the contrary adjudged by them to be Heresie, that the Secular power must mayntain the one, and condemn the other. It is a comfortable thing for Churches to be strengthned and protected by civill Magistrates: But if they captivate their power to the Church, that what Church Rulers call for not according to the Word, but their Lusts, that the civill Magistrate must confirm, that makes the Church a Beast: And *therefore be wise now O ye Kings, be instructed O ye Judges of the earth, serve the Lord with feare, and rejoyce with trembling*, &c. Psal. 2. 11, 12. Kisse the Lord Jesus, submit to him, and in him to the church; Lick the dust off the feet of the church, dispensing his counsell and will: But when by implicite obedience the Common-wealth must he prostitute to the Beast, it makes the Beast more monstrous then it is: The authority of Princes in that kind makes such churches to be very beastly and ugly monsters.

Use 4. Fourthly, let it be of this use to raise up our hearts in holy thankfulnesse to God, that hath delivered us from this Monster, both our Fathers from this great beast, and our selves from the remnants of the Image of this beast, from all Diocesan and National Churches, and from Metropollitan & Catholick visible Churches that are Images of this great beast. You know how much the civill Laws of Christian Kingdoms doe strengthen Ecclesiasticall power, that if once a Church excom-

excómunicat a man, you know the power of the Law, if once this or that court excommunicate a man, though it be but for not paying fees, when it may be he hath no money, or thinks it not lawfull to maintain them by his purse: yea when he is excommunicate, it may be for going to hear a Sermon in another place, when he hath nothing but reading at home; or if a man fast with his neighbors in his house, then what power there is out of such a Court, civill Courts of Justice confirme, there comes a Significavit, that if he shall live so excommunicate: and if he continue and stay out a certain time, then the Common-wealth apprehends him, and never considers whether the cause be just or unjust: I confesse there is a liberty to traverse such a cause; but if a man want money, or want friends, he may be taken and carryed to Prison, and there he may lie and rott for any of these mishapen Clergy men: But I say it is a great liberty to be freed from this great beast, that he hath no finger amongst us, we are out of his paw, and out of his smell: It was a matter in question here not long agoe, whether the Court should not take a course to punish such persons as stood excommunicate out of the Church, if they should stand long excommunicate, but it was a good providence of God that such a thing was prevented: Let not any Court, *Ipso facto*, take things from the Church; If such a Law were made (the Fathers live not for ever;) and if such a Law were once established, that a Church-member standing so long excommunicated, the Common-wealth then should proceed against him; were this established, it would make a Beast of the Church; we are subject to erre, and our posterity that comes after us may erre (it may be feared) worse; It is therefore a mercy to be freed from the beast, from the paw of the Bear, and the mouth of the Lyon: It is such a mercy that they that got the victory over these, they stood praising God, as *Chap.* 15. 1, 2. The Lambs company that stood on mount Si on they stand and praise, and wonder at the gracious hand of God in this case; And therefore we should in the fear of God be unfeignedly thankfull to God for our present liberties, and withall that we may be so, *Let him that hath an eare to heare, heare*; If you be of Spirituall discerning, and know what these mercies

mean, you will be really thankfull; Therefore ſhew this thankfullneſſe, not onely in ſearching the true meaning of the Text, and the true nature of this beaſt deſcribed in it, but alſo in ſtanding faſt in theſe great liberties wherewith Chriſt hath made us free, *Gal.* 5. 1.

You ſhall have many poore creatures that came hither to this Country, and will be ready to go back againe, they looke at things as mean and poor here; believe it, ſuch a man hath not an eare, nor an eye open, he knows not whether he goes: *Hagar*, Sarahs maid, whether goeſt thou? ſaith the Lord to her: And ſo may I ſay to ſuch, whether will you goe? will you be gone back againe to *Egypt* (God forbid I ſhould count all our Native Country as *Egypt*) but if you goe thither, you will have much adoe to eſcape the paw of of the Bear: If you be once incorporated into any of their Pariſhes, you will finde ſuch beaſtly work in Church Government (I may ſpeak it without wrong to any, but that I may bear witneſſe againſt what is corrupt) that you will then finde the bleſſing of thoſe that enjoy liberty and piety together, you muſt worſhip the beaſt or the Image of the beaſt; A Dioceſan, or Nationall Church, it is but an Image of the great beaſt, It is a plain pattern of the ſame; and you will finde the body of the Church rent from you, or you will be rent from the body, if you ſhall walk roundly and fincerely in the ways of God; you will finde ſad work to have your own officers or others to riſe up againſt you: but we have here cauſe to praiſe God for our preſent liberties, and therefore you are to be wary what you doe. If this be cauſe of thankfulneſſe, turn not againe to that from which the Lord by his ſtretched out arme hath delivered you: And this let me ſay further, as it may provoke us to thankfulneſs, ſo to forego all the Profits of this life, rather then to be drawn to ſubjection to ſuch a Spirituall Government; you ſee what the holy Ghoſt counts it, ſeven heads, ten horns, heads full of names of blaſphemy, horns crowned, and here is a beaſt like a Leopard, with feet like a Bear; that all the Government of it looks like rapine and robbery, catching and ſnatching, rending and tearing, this is the ſum and ſcope of it: And therefore be not deceived; if men ſhall

have

tender you faire termes that may ſmell ſweet, you ſhall have liberty in this and that, and protection of a good State, but it is but the ſmell of a Leopard; when you have yielded to ſuch Conditions as may be tendred, you will finde ſuch ſtrong hold got of you, that you will never get out: And then you ſhall finde what ever Conditions are put in at firſt, the laſt Edition will be *a mouth like a Lyon:* They will bring you in with ſubtilty, like a Leopard, lay faſt hold upon you like a Beare; and before they have done, there will be *a mouth like a Lyon:* And therefore as we are to be thankfull, ſo we are to be faithfull to God, that hath purchaſed theſe great liberties for us, and be no more willing to be intangled with your former ſtate, than you would be willing to fall into the mouth of a Lyon, or come under the paw a Beare.

Qu. *But you will ſay, what is this to me, I am but a private Chriſtian?*

Anſw. Private Chriſtians muſt not live alwayes in a private State, for that darkens a mans eſtate, if he knows not the order of Gods houſe, nor addreſſeth himſelfe to it. It is true, if a man either were in the Temple, or looked towards it, his prayers were accepted; but if a man have no minde to know the orders of Gods houſe, his ignorance of Church matters will darken his own ſpirituall eſtate: And therefore whoſoever thou be, Sonne or Daughter; *If any have eares to heare, let them liſten to what is here ſpoken*, that ſo by the bleſſing of God, you may be the more able to finde the free paſſage of joy, and the power of godlineſſe in all your private or publique converſation.

Revel. 13. the latter part of the 2d. verſe.

And the Dragon gave him his power, and his ſeate, and great authority.

THe next note is this;

That the Dragon (that is, Satan) as he had the government of the Pagan Roman Empire: ſo being caſt out of it, he gave (or procured and Doct. 2.

and obtained) *to the Roman Catholicke viſible Church his power, and ſeate* (*or Throne*) *and great authority.*

For ſo it is plainly here ſaid, *That the Dragon gave to the Beaſt his power, and his ſeate, and great authority.*

The Dragon, who is that? You heard, *the Dragon is the old Serpent called the Devill, and Satan:* but the Dragon conſidered, as he ſometimes ſwayed the Roman Pagan Empire, as in *Rev.* 12. 3. *There appeared a wonder in heaven, a great red Dragon, having ſeven heads and ten horns*; they are interpreted by the Angell, *Rev.* 17. 3, 4. 9, 10. 12. 18. The ſeven heads to be the ſeven hills of *Rome*, and the ten horns, ſo many Kings that aroſe with the laſt head of the Beaſt; Therefore he means the Dragon, as he ſometimes ſwayed the City of *Rome*, and ſo the Seate and State of the Pagan Roman Empire: And being now caſt out, and ſeeing he cannot maintaine his State and divine honour, as before, to whom doth he give his honour? what, to the Roman Chriſtian Empire? No, his rage is againſt them, and the Church amongſt them: Neither did he give them his Seate; they ſate not at *Rome*, but at *Conſtantinople:* Neither can he eaſily faſten upon the civill State ſuch deluſions, as to cauſe the Chriſtian Emperours to take to themſelves divine honour, though the Pagan Roman Emperours had ſo done: But now hee doth chooſe to faſten them upon the Eccleſiaſticall State, and thinks he ſhall more prevaile with Church-men (as I may ſpeak) to drinke in an inundation of Hereſies in Doctrine, and Tyranny in Government, and Superſtition in Worſhip, he thinks he ſhall ſooner prevaile with the Eccleſiaſticall State, then with the Civill; Therefore upon this Beaſt (which can neither be Roman, Heathen, nor Chriſtian Empire, but the Roman Church) doth he faſten his power, and ſeate, and great authority.

His power.] A three-fold power did the Devill faſten upon the Roman Catholick viſible Church.

1. The power of ſignes and lying wonders: *Hee gave him great power to worke great wonders*, 2 Theſ. 2. 9. Of which there is more ſpoken in the ſequell of the Chapter, where ſome of his miracles are mentioned.

2. He gave him the power of effectuall Sophiſtry, or (as the

the Scripture calls it, 2 *Theſ.* 2 9, 10.) of deceit, of unrighteouſneſſe; partly in the Schoolmen, and partly in their Votaries, or Cloyſter-men, and partly in their Canoniſts. By the efficacy of Sophiſtry in School-men, he corrupted all Doctorine. By the deceit of the Cloyſter-men, the Monkes, he corrupted all their devotion and worſhip: And by the policy of their Canoniſts, he corrupted all Church-government; and this was carryed with ſuch efficacy of deceit, that thoſe School-Divines were accounted the moſt profound, and the Monks moſt devout, and the Canoniſts moſt judicious, and exquiſite Polititians: Now theſe three did mightily deceive the Chriſtian world by their power, and all this power Satan gave to this Beaſt.

3. He gave him the power alſo of making war; for in *verſ.* 7. *It was given him to make warre with the Saints, and to overcome them*; putting into the hearts of chriſtian Kings to give their power to the Beaſt, and to wage all their Battels at their own charges whiles he ſate ſtill; this was the power which was given him by the Dragon.

And for his ſeate, what was it? *It was the City of* Rome *which ruled over the Kings of the earth*, Rev. 17. 18. And for that end he would not ſuffer *Conſtantine*, nor other Emperors to dwell at *Rome*: If they were in *Italy*, they ſhould dwell at *Ravenna*: So that the Dragon granted his owne Seate or Throne, not to the Emperors, for they never cared for it, but he reſerved it for this Beaſt, to be the center and chief Seate of the Roman Catholick Church.

And he gave him alſo great authority, tranſcendently great indeed.

Great Authority.

1. Over the Scriptures.
2. Over the conſciences of men.
3. Over the treaſury of the church: Over Church-Rulers, and Churches, over the merits of Chriſt, over Kingdoms and Common-wealths, over Purgatory, and for mitigating the paines of Hell: All this he gave to the Roman Catholick viſible Church.

1. He gave him power over the Scriptures.

1. As Judg of them. The Church is the Judg of controverſies

verſies, and the head of that Church is the Judg of all places of Scripture, by his authority it is authenticall; This the Catholick Church doth challenge.

2. He doth preſer the vulgar Latine before the Originall Scripture, a tranſcendant power.

3. It is in his power to make *Apocrypha* Scripture, to be of like power with the canonicall Scripture.

4. It is his power and authority that gives unwritten Traditions like power with the canonicall Scripture.

5. He takes upon him to be the infallible Interpreter, and Judge of the meaning of Scripture, and that is Blaſphemy.

6. He takes upon him power to diſpence with Scripture. Hee hath power to diſpence with the morall Law of God in point of Marriages, even in inceſtuous Marriages, this is a power beyond Scripture.

2. He hath great authority over the conſciences of men, making Laws and Canons to bind the conſcience, and releaſing and looſing them from the power of Gods Lawes, either in point of Marriage, or in point of Oaths and Covenants, or in point of naturall relation: He can diſpence with children in reſpect of duty to Parents, if they come into Monaſteries, and with duty which Subjects owe to Magiſtrates.

3. They have power over the Church Treaſury, by which they meane the ſupererogation of the merits of Chriſt, and of the Saints: They ſay Chriſt merited for a thouſand worlds: and becauſe he ſaved but a few, it is free for the Pope to take the ſurpluſſage of merit; He can take them and apply them by Indulgences, for the pardoning of them that pay well for them. And thus they who deſpiſe Gods imputation of the righteouſneſſe of Chriſt for juſtification, they take upon them to impute it to themſelves, and to this and that notorious wicked man.

4. They have power over Kingdomes and Commonwealths, to depoſe Kings, and to diſpoſe of their Kingdoms as they pleaſe, and to abſolve Subjects from all Allegiance to civill power, and for that end to mullifie their Oath, for that end you know what the Pope ſent to *Henry* the fourth: Chriſt (ſay they) gave this power to *Peter*, and *Peter* to the

Pope,

Pope, and to that end abuſe. *Jer.* 1. 10. *See, I have this day ſet thee over the Nations, to root out and pull downe, and to deſtroy, and to throw downe, to build, and to plant.*

5. They have power over the eſtate of the life to come.

1. Over Heaven. Hee claimes tranſcendent power in that, and doth abuſe that place in *Mat.* 16. 19. *To thee will I give the keyes of the Kingdome of heaven, that whatſoever thou ſhalt bind on earth ſhall be bound in heaven; whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven:* Therefore he can open the gates of Heaven to them that are dead.

2. They have power over Purgatory; Upon ſo much done and given, they can help them out of Purgatory: They make account the torments of Purgatory are equall to the paines of Hell; but that Hell is for ever, and Purgatory but till the laſt Judgment.

3. They have power over Hell: they have not abſolute power to deliver out of Hell (only *Gregory* is ſaid to have delivered *Trajans* ſoul out of Hell;) but though they cannot deliver out of Hell, yet they can eaſe the torment. The witneſſes of this will hardly owne it, but it is the judgment of the moſt devout to that Sea.

So that he gave to the Catholick church his power of ſigns and lying wonders, of all kinds of efficacy of deluſions, and power of making Warre, and he gave him great authority over the Scriptures, over mens Conſciences, over the treaſures of the Church, over Kingdomes, and Princes, and Powers of the world to come, and over Purgatory and Hell: And therefore conſider, if this be not a vaſt power, which is here given, and acknowledged to be given by himſelfe to the Catholick viſible Roman Church: You muſt not wonder that the Catholick Church did not claim all this at firſt, but came to this by degrees, and more faſter grew to this, eſpecially at that time when this ſecond Beaſt (that received in ſpiritualls his power, ſpeaking like a Dragon) had got all this tranſcendant power. In the mean time, from the very firſt you ſhal find this power in the repreſentative Catholick Church; They quartered them into ſeverall Juriſdictions, into Biſhopricks; and when they had done that, they reſted not till they had ſet one over the reſt, and that was this of *Rome:* And beſides,

this was devilliſh Authority to make Laws to bind all Chriſtian Congregations, to take their Government from them. 3ly. In every Councell they deviſed ſome new Doctrine, and ſome new form of worſhip and Government, which was the ſeed out of which this tranſcendant power was hatched.

For the reaſon of the point, you may aske how hee ſhould give all this power which he never had himſelf, how he ſhould give that which never was his to a Beaſt, ſo as to carry all things with that tranſcendant power, for divine power he had not himſelf, he was caſt out from it, how then could hee give this to any State in the world?

Reaſon 1. Firſt, from Gods divine Juſtice, and heavy Judgment upon the unthankfull world: That look, as God in former times did give up the Roman Pagan world to be ruled by Satan as the god of it (and therefore he is called in 2 *Cor.* 4. 4. *the God of the world*) So now God gave up the Roman Chriſtian world, as he did the Pagan world before; the Scripture tells us ſo, 2 *Theſ.* 2. 8, 9, 10, 11, 12. *Becauſe they received not the love of the truth that they might be ſaved, he gave them up to efficacy of deluſions to believe lies: That they all might be damned who believe not the truth, but had pleaſure in unrighteouſneſſe.* They loved not the ſimplicity of the Apoſtles Inſtitutions, concerning Churches, and Laws, and Doctrine, and Apoſtolick government, but did affect high preferments, and ſetled endowments, and carnall excellency. Now the Lord therefore gives Satan wonderfull power, that as of old he was once the God of Pagan *Rome*, ſo now in the Church he gives them Church-power; that what he could not retaine in his owne hands, that he ſubſtitutes, and gives to the Roman Catholick Church, to carry it along with great ſucceſſe: and that's the firſt Reaſon, the judgment of God upon the unthankfull world.

Reaſon 2. A ſecond Reaſon is taken from the effectuall means which Satan uſed to advance the Roman Church by, to exalt his Church above all others; what were the means? The means were theſe;

Firſt, Ignorance, raiſing a ſmoak out of the bottomleſſe Pit, darkning all the light of the Church, *Rev.* 9. 2. *The Sun and the Aire were darkned by reaſon of it:* There was a mighty dark

dark mist as it were: They regarded not the love of the truth, they studyed it not, and so the Lord left them to palpable grosse ignorance, in so much that at that time when the second beast arose, had we seene any that lived in the former time of Religion, and that lived now, we would not have thought they had been the same men, such palpable darknes were they left unto of ignorance; Now palpable ignorance is the mother of all Superstition and Idolatry, and the misguidance of all things in the Church.

A second means which he used, was, terror of Conscience which he set on effectually by the Locusts, *Rev.* 9. 3, 5. *There came out of the smoak Locusts, and unto them was given power as the scorpions of the Earth have power*: They had such a notable power to sting the Consciences of men, that men would seek for death, and could not finde it, and take desperate courses, drowning, or hanging, or any thing, rather then to live in that terrour. They that shall read *Parsons Resolutions Granatensis*, shall find what terrible threats there are applyed to terrifie, but never shewed them the way to come to Christ, to binde up such broken souls: Now the Conscience broken and not healed, is fit to sow any superstition in.

A third means was the superstition and hypocrisie of the votaries, and of all afflicted, but unsetled consciences. Terror of conscience makes them greatly devout; They tell them of a state of perfection, and that they shall shrowd themselves in such a Monastery, and there they should live devoutly, and be kept from the pollutions of the world; Many Princes have been thus taken, and have given large endowments to pray for their souls, their consciences being wounded.

A fourth meanes was the subtilty and sophistry of the School-men, suppressing the reading of the Scriptures, and mixing Philosophy with Divinity, that they might as well have studied a point of *Aristotle* as their divinity, and make as good use of the one as of the other. They left studying of Scriptures, and read *Peter Lombard*, which was mentioned in Latine, and this was a notable meanes.

A fifth meanes was the policy of the Canonists, who had gathered together all those Canons that tended to Christs powerfull Government, and fastned them upon the Catho-

lick Church, and the Bishop of Rome being head, he had it all committed to him, a notable means to bring in Tyranny.

Last of all lying miracles, 2 *Thes.* 2. 9. *Whose coming is after the working of Satan, with all power, and signes, & lying wonders.* Thus you see the means how the Dragon gave him his power, and Authority, and such Authority that he exalts himself above all that is called God.

The use is thus much; First it serves to shew the vanity of all that admiration of the Roman Catholick visible Church, and devotion to that Church, which hath so long for many Ages deluded the world, and with which Jesuites and Seminaries doe to this day delude devout, but carnall souls; Here is great power given to them, and great authority; but whence hath the Church all this? They pretend they have it all from Christ, but they have it from the Dragon of the bottomlesse pit; He gave him his power and seat and great authority: It never came from Christ, he never gave this power to any Church nor State in the world, it is from the Dragon. And whereas they plead it is the keys of the kingdome of Heaven, *Mat.* 16. 19. It is verely (as the Text calls it, *Rev.* 9. 1.) *The key of the Bottomlesse pit*; *There fell a star from Heaven to the Earth, and to him was given the key of the Bottomlesse pit*: It is he that hath power to let out smoak out of the bottomlesse pit; Not to let out men from thence, as some have pretended, or from *Limbus*, which is the suburbs of Hell; But to let out smoak, damnable doctrine, and false Government; He hath power to open it, but no power to shut it; power to sting mens consciences, but no power to heal them. And therefore when *Bellarmine* makes the Roman Catholick visible Church to be the true Church, he makes this the first note of a true Catholick Church; whereas our Divines make Preaching of the word, and administration of the Sacraments, and holy Discipline, he refutes them, and sets down three other, universall, Catholick, visible Church, to be the true Church; And the truth is, it is the very Beast, to which the Devill gave this great Authority and power: Wherefore let not men be bewitched with them, but let us know they are all but efficacies of delusions what ever have been in this kinde spoken.

ſpoken. If any man ſay, ſhall we diſclaim an Article of our Creed, to deſpiſe the holy *Catholick Church*? God forbid, we doe believe the holy *Catholick Church* ſpread over all Nations; But a Church Catholick that ſhall have one viſible head, and be the Mother Church, verily we look at it as the greateſt and ugliеſt beaſt, that ever was raiſed in the world. Take all other Monarchies that the Scripture deſcribes, the Leopard of *Greece*, the Lyon of *Babell*, and the Bear of *Perſia*, and they are either of them but a beaſtly ſtate, but here all theſe Beaſts are mingled and confounded in one: And beſides, *It hath ſeven heads, and ten horns.* A Leopard, a Lyon, and a Beare, they are orderly creatures, according to ſome Inſtitution: But here is a Beaſt that runs beſides all inſtitution, and deſcription of Scripture, and ſocieties of men that ever was raiſed. The Catholick viſible Roman Church, is the moſt monſter; God forbid we ſhould blaſpheme any Church, but I do but ſpeak Scripture; Let the world be judg, if the Scripture can be accommodated to any but to this Roman-Catholick mother Church. It is evident in Scripture, theſe *ſeven heads, and ten horns*, muſt be ſome *Roman* State, the Roman Pagan State it cannot be, nor yet the Roman Chriſtian State, and a Roman State it is: but there hath been no other Roman State, but the Roman-Catholick viſible Church, and that hath claimed ſuch great power and authority, which is doubtleſſe as incompatible to Scripture as may be, which by the wit of man hath not been invented, but by the Dragon; and yet ſo goodly in the eyes of the world, which great Princes are deluded and beſotted withall, and happy they that can be reconciled to that State.

Secondly, Learn we to magnifie the free rich grace of God that hath delivered us from this great Beaſt, and the worſhip of it, and hath reſtored us in a great meaſure to the government of primative ſimplicity, that now we may meet every Lords day, *that all may heare, and all may be edefied*, where every one may bring his offence (if hee cannot be ſatisfied in private) and may be heard, and the caſe in due time ſearched into, and healed according to God. This is Primative ſimplicity, and this is direct proceeding without Lordly Prela- *Uſe 2.*

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cy, which overwhelms all the world like a great Sea; And it is well called a Sea, for it swallows up all like a vast Ocean.

And the more thankfull ought we to be, that he hath delivered us from the Image of the Beast, as well as from the beast it selfe; A Catholick Church that beareth sway over so many hundred Churches, and overwhelms them all: Such Lawes they shall make as shall binde all Nations, and whether they give consent or no, they must subscribe to them in point of government. Were we sensible how odious this Beast were in the sight of the holy Ghost, and of the Apostle *John*, it would affect us with strong thankfulnesse, and hearty enlargednesse to God, that hath delivered us from so great a beast, and from any image and picture of it, unto which all the world is subject, unlesse in some few places.

Use 3. Thirdly, It may teach all Church Officers not to affect any Lordly pomp and state: For Officers of a Church to take upon them any great State, or to see a Church composed in any such form, you see in the eyes of the holy Ghost it is a Beast. There is nothing more disproportionable to us, then for us to affect Supremacy, for us to weare the hornes that might push Kings; to throw downe any, or to desire Magistrates to execute what we shall think fit, verily it is not compatible to the simplicity of the Church of Christ. Neither may they give their power to us, nor may we take it from them: That when an Excommunication passe in the Church, then to leave it to the Magistrate, that so a man being excommunicated, is left, *Ipso facto*, to civill censure, upon the Churches censure, this will cause the Magistrates to submit their power to the Church unavoidably; that if a Church censure, the Magistrates must proceed against them: Now it is good to have these two States so joyned together, that the simplicity of the church may be maintained and upheld, and strengthened by the civill State according to God, but not by any simplicity further then according to the word. Beware of all secular power, and Lordly power, of such vast inspection of one church over another: Take heed of any such usurpation, it will amount to some monstrous Beast: Leave every church Independant, not Independant from brotherly counsell; God forbid that we should refuse that; but when it comes to power,

power, that one Church ſhall have power over the reſt, then look for a Beaſt, which the Lord would have all his people to abhor.

Fourthly, let it be in the feare of God an uſe to beware how we take Satans offers. This very offer Chriſt had once made to him by this Dragon, he came to Chriſt, and ſaid (*Luke* 4. 6, 7.) *All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomſoever I will I give it; if thou therefore wilt worſhip mee, all ſhall be thine.* He ſaid thus far true, that he had a great ſtroke in the Kingdomes of the world (but yet it was limited to him) for it's true, hee was the god of the world, in the time of Heathenish and Popiſh apoſtacy; He offers Chriſt he will give it all to him, if he will fall down and worſhip him; The Lord Jeſus rejects him, *It is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* When he offers ſuch baites, and barbarous temptations as theſe be, we are to rej & him. The Devill comes and offers this to the Vicar of Chriſt (as they call him) I wil give you government over all the Churches in the world, and Kingdoms, and States; and he in very deed takes Satans offer, and doth take all the pomp and ſtate of the world. Time was when *Naaman* the Aſſyrian offered large matters to *Eliſha* for healing him of his Leproſie, but the Prophet would have none of them (though he was no Pagan) for when he came home, they would aske, what did it coſt you? he might ſay, it coſt me not a groat, but what it coſt me in the Innes where I lay; this is honour to Religion: His ſervant *Gehezi* indeed runs after him, *As the Lord liveth, he ſhall not goe ſo away, but he will have a reward*; He makes an excuſe, *There are two ſonnes of the Prophets come, and he deſires a talent of ſilver, and two changes of garments*; and hee very liberally faſtens a great deale more on him then he asks: What, ſaith *Eliſha*, *Is this a time to take money, and to receive garments, and Olive-yards, and Vine-yards, and ſheep, and oxen, and men-ſervants, and maid-ſervants?* Hee meant ſuch money as would buy all theſe; *The leproſie therefore of Naaman ſhall cleave unto thee*: And ſo truly the leproſie of Antichriſt, and of the Catholick Church cleave to us, if we take up any thing that derogates from the ſimple, and naked, and ſheep-like government of Chriſt Jeſus; It will be a Leproſie

Uſe 4.

a Leproſie that wil cleave to us,& make us grow more & more leprous: And therefore it muſt teach us not to regard the profits and pleaſures of this world: I ſpeak chiefly to men, as we are Church-members; Such ſimple government, though it hath horns (for the Lamb hath horns, and can tell how to puſh) yet meekneſſe and ſimplicity is beſt: Juſt and faithfull Adminiſtrations becomes the ſimplicity of civill government, but how much more the Church of Chriſt, that ſo this great and vaſt Beaſt may be kept away from us.

Uſe 5. Laſtly, it may teach us all, as ever wee deſire, not to grow monſtrous and ugly in the ſight of the Lord Jeſus, to take heed of hearkning to any power of Nationall Churches, you will finde that this will grow to ſuch ugly deformity, that God will turn away his face from you: You will never finde him as in times of ignorance; Though God hath pardoned what we did in ignorance, not knowing what wee did (as Chriſt prayed, *Luke* 23. 34. *Father forgive them, they know not what they doe.*) And I doubt not but he doth the like for many of our deare brethren, who in their ignorance do ſubmit to the Beaſt, and the image of the Beaſt, and doth vouchſafe his gracious preſence with them: But for us here, if we ſhall in our hearts turn back againe to *Ægypt*, and be content to ſtoop to theſe Superſtitions, and be thus ruled, for order, and forme of worſhip (believe it) then we may looke for an end of all our proſperity, and liberty of the Churches here; Then look we ſhould grow miſhapen and monſtrous, and look ugly, we ſhall then ſoon ſee an end of all the comforts of the Churches here. As therefore God hath betruſted us with ſuch a handſome body as hee is pleaſed to own, ſo continue in your profeſſion, and in the maintenance of the ſame even to death.

Revel. 13. 3.

And I saw one of his heads as it were wounded to death, and his deadly wound was healed, and all the world wondered after the Beast.

IN these words is described the variation of the state of the Beast in respect of one of his heads.

1. *John* saw it as it were wounded to death, and all men thought it unrecoverable; that is one State.

2. A State of recovery, *His deadly wound was healed.*

3. The effects of this healing { 1. The worlds admiration after the Beast. 2. Their worship both of the Dragon & the Beast.

For a little opening of the words.

I saw one of his heads.] You heard before that the Beast had seven heads: Now as the Scribes asked Christ concerning the woman that had seven Husbands, *whose wife shall she be of the seven?* So here is a Beast hath seven heads, and one is wounded, which of the seven must it be? To this the Apostle *John* tells us, *Chap.* 17. *That five of them were gone*; they had been, but were not now, and these are the seven governments of the Roman State: These five had been Kings and Consuls, Decemviers, Dictators, Tribunes. The sixth yet was, and that was the *Cæsars*, the Roman Emperours they were the sixth head, whether Christian or Pagan, it differs not much the state of the Government, for they were all governed by Roman Laws, under one head or other. Now therefore what is this that is here spoken of, *One of his heads were as it were wounded to death?* was it the Roman Emperour, whether Pagan or Christian? you heard reasons before why it could not be Pagan, nor indeed Christian *Rome.*

1. That head was crowned, but this hath no Crown; All the seven heads were crowned, they governed and exercised their Administrations in the world, *Rev.* 12. 3.

But here these heads are not crowned, but the Crowns are upon the Horns.

2. Neither can it be they, because of this wound upon this head. The Roman Christian Emperours they never challenged to themselves Head-ship over the Church of *Rome*. *Constantine* doth utterly abandon it; He professeth he ought to be judged by them, and not they by him. And *Theodosius* doth submit himselfe to *Ambrose* censure, and doth not exercise any Head-ship over the Church: It was not therefore the Emperours, for they were not heads of the Church.

3. It is said, the wound here given, was healed, to the admiration of the world: Now certaine it is, the wound given by the *Goths* and *Vandalls*, it was never healed to this day: but the Eastern part was swallowed up by the Turk. And for the Emperors of the West, *Charles* the great, and his Successors, though they healed a branch of it, yet it was far off from healing the wound of the Roman Empire, those wounds have decayed, and fall short of that which was the admiration of the Nations: Nor was it the healing of this wound from the first time it was given, that was the admiration of the world. Therefore it must be some head that was so wounded, as all the world wondered at it, and were captive to it; You heard it was not the Roman Christian Emperors, it must be him that claimes to be head over all the Churches, and who is that but *Pontifex maximus*? It was that which *Theodosius* abhor'd, he thought it an unworthy style for a Christian Emperour to be accounted the great high Priest of the Church; but what he laid down, they willingly took up, to be accounted the great Pastor of the Church, and therefore he is the head of the Church: For if it be neither Pagan nor Christian Emperours, it must be the government that succeeded them; they were the sixth, and hee is the seventh: It is the seventh head that was thus wounded, and whose wound was afterward healed.

Qu. 2. Now a second Question will be, *If he be the seventh head, the head of the Church of* Rome; *If he be this head, then when was he wounded?*

Answ.

Answ: When the *Gothes* and *Vandalls*, and *Hunnes*, and other barbarous Nations overwhelmed *Italy*, and the weſtern parts.

1. *Alaricus* about the yeare 415. took *Rome*; and I remember in a Treatiſe of *Hierom* (ſaith he) The government which then was left of the Church before, was wholly taken away, as if a man were beheaded, and yet it fell after into worſe calamity.

2. It was after taken againe by *Adulphus*, who thought to change the name of it, and call it *Gothia*.

3. It was taken againe by *Genſericus Vandalus*.

4. *Odoacer Rugionus* reigned in it fourteen yeare.

5. After him, *Theodoricus* King of the *Gothes* having ſlaine him, his Succeſſor *Totilas* deſtroyed it, and brought it to ſuch deſolation, that there was neither man, woman, nor child ſeen in it for forty dayes. Now this was ſuch a wound, that all the Biſhops in the world that were wont to give homage to him, they now began to neglect his Head-ſhip, that was but a ſervant at home: They deſpiſed him, to be the head of the Church, that was a ſervant to *Barbarians*; Inſomuch, that the Biſhop of *Revenna*, he challengeth univerſall Supremacy, he takes indignation at him, that he will be Lord Paramount: But ſo great was the wound, that indeed the Roman Biſhop was utterly diſcouraged, and this continued for 140. yeares together; and though he would have uſed many meanes for his cure, and have called in help from the Emperor of *Greece*, yet he was not willing to help him, for they had fallen out before about worſhipping of Images; he was conſtant for Images, the other was againſt them, and ſo he might ſinke or ſwim for them; ſo his wound ſeemed incurable.

Queſt: 3. *When was this wound cured, and how?*

Anſw: By degrees.

1. In the yeare 555. the Lord ſtirred up *Juſtinian*, who by his Generalls, *Beliſarius* and *Morſes*, drove and deſtroyed the *Gothes* out of *Italy*.

2. By *Juſtinians* novell Conſtitutions, we decree according to the Canons of the holy Councels, the moſt holy Biſhop of old *Rome* to be the firſt (or to have the Primacy) of all Prieſts.

3. *Phocas* the *Parricide* about fifty yeares after, about the yeere 606. healed up the wound, granting to *Boniface* the third, that he ſhould be univerſall Biſhop, not only the firſt in order, but in honour alſo, and that all the whole world ſhould be his Dioceſſe: And this was the healing of his Head, which was ſo perfectly cured, that all the world wondered at the preſervation of the head of this Church, and began by degrees more and more to adore both the Church, and the Head of it.

Obj. *There is an Objection made againſt this expoſition; That by this means the Biſhop of Rome ſhould be healed before he be a head of Beaſt, for this was his headſhip when he was allowed to be chief Lord over all the Churches, and all the reſt to be under him; and the Pope was not this head till the Act of* Phocas.

Anſw. I anſwer, He had not the peaceable poſſeſſion of this Headſhip till this time, but yet it is evident in ſtory that he did claim this ſupremacy before, he ſought it ambitiouſly, and it was given him by the devotion of many Biſhops, and Churches, and Nations, it was uſually rendred to him long before that time. *Socrates* ſaith, that *Ballo* the Pope had broken forth into the Government over the Churches: And *Bellarmine* himſelfe confeſſeth (when he is put to it) that the Biſhop of Rome would never goe to any Conſultation in the Eaſt, but ſent his Legat; for ſaith he, it is not meet the head ſhould follow the members: A ſecond reaſon he gives, the Emperor (ſaith he) is at leaſt Vice-gerent of the Eaſt, he well may have the materiall Seat that was taken up by the Emperors, where ſhall the Biſhop of Rome ſit then? and this he gathers out of ſome of their writings: So that it is evident, that he did ambitiouſly deſire it, and the manner was (being elderly men) all his beloved and dear children they call him Father, and ſo he takes in good part all their honorable Titles, and he deſtributes to them ſuch parcells of reſpect, as may ſtand with his own Sumpremacy, and their ſubjection, and therefore they need not ſay, The wounded head was healed before he was a head of the Beaſt, for it was in conception long before. He did from *Conſtantines* time ſeek Supremacy: They confeſſe, little reſpect was had to him in *Conſtantines* time:

time; But when order was set in Churches, he took all advantages for his exaltation, and did take all appeals from others, that what others did to him in respect of his gravity, & learning, and understanding, he takes as done to him as sitting in *Peters* Chaire, and so did challenge headship in those times, and they thought it was meet to give it; And after this, he was ratified, and confirmed, and established in peace, then was his wound healed.

Come we then to gather a note or two from the word; The first note you may observe is this.

The ambition and arrogancy of Church Officers claymming headship over the Church of Christ, the Lord plagues it with a mortall wound, and crusheth it even to the death. *Doctr.* 1.

I gather it out of these words, *I saw one of his heads as it were wounded to death*; It was one of the heads of the Catholick Church; As the body was a Monster, so was the head; to set a head over such a vast body it was a Monster in Gods sight: The Lord wil not suffer him to go on in this ambitious designe, but will meet him as he did *Balaam*, when he crushed his foot against the wall, and if he had gone on, he had slaine him, *Numb.* 22. 32, 33. So doth the Lord here meet the Bishop of Rome; if he will be the head of the visible Church, and animate such a Body, what will the Lord doe? He will wound him to death, and slay him, and crush his spirituall arrogancy, that under pretence of Vicarship to Christ, will yet be the Lord of the Church.

The Reason of the point is,

From the dishonour put upon Christ, to take the headship from him to whom it belongeth. This honour to be the head of the Church is the proper right of the Lord Jesus: It is his, First by guift from the Father, *Ephes.* 1. 22. *To be head over all things to the Church*: and *Col.* 1. 18. *He is the head of the body the Church.* Secondly, it is his by Purchase: *He gave himselfe to death, even the death of the Crosse; and God hath highly exalted him, and given him a name which is above every name*, Phil. 2. 8, 9. *He dyed and rose again, that he might be Lord both of the dead and living*, Rom. 14. 9. So that now when the Lord hath this headship of the Church granted him, *Reason* 1.

and

and also hath purchased it by his own death; now for another to claym headship, it must needs imply, either that the head is a non-resident, or else thrust out of his headship, he doth administer. And though the Lord be not present in body, yet in his spirituall presence, he is as truely present, and more effectually then any that can be devised. And therefore in regard of injury done to Christ, which the Lord will not bear, he will therefore crush, and wound such heads.

Reason 2. 2dly, From the sacrilegious injury put upon the Church: It is an usurpation of all power from the Church, that if a Catholick Church be met, they will give power and Lawes to other Churches, and look what the second Beast doth, he administers all the power of the first Beast; Look what power is given to the Catholick Church, that doth the Bishop of Rome incorporate to himself, and he causeth an Image of that Church to be made in Provincial Nations; which when they have taken hold, like a Bears claws, they will not easily be rooted out: Now this is such injurous usurpation, that from that day to this, they have never been free; That where the Pope hath had to doe, the Churches are spoiled of the authority that is given to them by Christ; And therefore you must not wonder if the Lord wound the head of such as goe on in their wickednesse, *Psal.* 68. 20, 21. The jealousie of the Lord riseth against such usurpations: For a visible Catholick Church to be set over the world, who may make Lawes to rule conscience, and make Officers for the ordering of all Churches; It is such a Monster, and the Government of it is so odious in the sight of God, that he wounds it to death.

Use 1. For the use of the point, It may serve to provoke us all to pray heartily, and faithfully, for the repressing of all such heads as either the Bishop of *Rome* is, or any Images of him whatsoever they be. You read of a little horn in *Daniel*, whose root was stubbed up; wherever you read of any horns that will usurpe power over the Church, look as it (as it is) abominable to Christ, it provokes the spirit of Christ, Soveraign Authority is his: If the Lord be set upon the hill of Sion,

Sion, he will wound the Bishop of *Rome*, or any that shall take his Image; He will give them a deadly blow, especially when they are more arrogant, then his Indignation ariseth against them, to execute judgement on such. The headship of the Church is a singular priviledge to the Lord Jesus, and incompitable to any: They must either take Christs office out of his hands, or think him negligent, or non-resident, and that he doth not sufficiently discharge his headship, and therefore they will usurpe an office in his name, but that is abominable to Christ.

Obj. *But you will say, So wee shall pluck the Crowne off from the heads of Christian Princes, for they challenge that stile to be head of the Church.*

Answ. I doe not know any Christian Prince that chalengeth that stile. That which was sometimes given to *Saul*, may be given to Princes, 1 *Sam.* 15. 17. *When thou wast little in thine eyes, wast thou not made the head of the Tribes of Israel?* That is true, and so the King is head of all the Peeres, and head of all the Shires, and the Churches are in some or other of them, that is,

1. They have power over the Church in all civill matters.

2. And I will say thus much, that they have power to redresse and reforme inordinate abuses in the Church, provoking Church officers to doe it; If they doe not, other Churches are to treat with them; and if their corruptions be prejudicial either to the doctrine of the Gospell, or if they degenerate to any Tyranny, they are to look to redresse such things, but this gives them not headship over the Church; over their persons it doth, but not over the Church, that is,

1. They have no power either to call Church-officers, or to depose them.
2. They have no power to dispence Church-censures.
3. They have no power to suspend Church liberties.
4. They have no power to appoint Church-ordinances; nor power to administer any matter further then any other member of the Church: and this did the Church of

of *England* acknowledge, and no more then this was due: Therefore we allow some power and authority to Princes, and Magistrates, in the sence spoken of; If they claime any further, it will so kindle the jealousie of the Lord, that the Lord wil certainly wound it to the cracking of the Crowns of all that take it upon them: which may be a notable warning to all Church-men (I mean Church officers) to beware of cleeking into their hands the power which God hath not given them; the Lord will wound their heads, he will not endure it, 'tis a priviledge that he hath purchased with his owne bloud. I think there is no need here to presse it; but this let me say, it is a just motive to pray the more ardently, and faithfully for the crushing of such heads, wherever the Lord findes any arrogant head, that any Church-officer will undertake to give Lawes to the Churches in their dioceſſe, that they will put Officers upon them, that they will suspend them at their pleasure, and put in, and put out, whether the Church will or no; This kinde of insolency in such a state, let it look for a wound, for a wound it shall have. And therefore, we are the more encouraged to pray for, and to look for deliverance from these Heads; for John tells us, 1 *John* 5. 14. that *if we aske any thing according to his will, he heareth us*; And this is according to the will of God, that all ambitious heads be wounded: What he hath done he will doe, *There is no new thing under the Sun*; he spares, and changes, and wounds in every change: Persons are changed, but Gods administrations are one and the same: If Gods indignation have been ardently kindled against the Bishop of *Rome*, he will certainly visite such powers as take upon them to put doctrine upon the Church; to take away Church liberties; and sometimes to scater one Church from another, the Lord will certainly visit it, we may pray for it, and comfortably expect it.

The next note is this;

Doctr. 2. That though God doe wound and crush, and represse the arrogance of Church officers, affecting headship over all Churches,

Churches for a time, yet he doth ſometimes again heal their wounds, and binde up their breaches, and give free paſſage to their ambitious deſignes.

This is evident here, *I ſaw one of his heads, as it were wounded to death* (and you have heard when, and how) and yet, which is wonderfull, *His deadly wound was healed*, and that to the admiration of all the world; *And all the world wondred after the Beaſt*, to ſee a wound ſo really and perfectly healed: when this Church was wounded, afterwards the Pope was perfectly recovered, but the wound of *Cæſars* head was left bleeding, both in the Eaſt and Weſt. This head muſt therefore be the ſpirituall head of *Rome*: God though he repreſſe ſome inſolency, yet he doth many times give free paſſage to their deſignes at length. He did ſo with *Balaam*, he met with him in the way, and had not the Aſſe hindred, certainly he had ſlain him, *Numb.* 22. 32. *Becauſe thy way was perverſe before me, ſaith God*: *Balaak* had ſent him word, that if he would come and curſe the people that were come out of *Ægypt*, that he would give him this, and that; he ſaw he had an eye to theſe outward things; The Lord ſeeing his way perverſe, he would have killed him; but yet at length in *v.* 35. *The Angell of the Lord ſaid unto* Balaam, *if it be thy minde to go, I will give thee leave, go with the men, but onely the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak*; And when he comes, he doth bleſſe the people to the Indignation of the King of *Moab*; but afterwards when *Balaam* ſaw that he ſhould looſe all that he came for; come, ſaith he to the King, take ſome courſe to invite the Gallants of *Iſrael* to a feaſt (and it was an Idolatrous feaſt to the honour of *Baall Peor*) and ſo the anger of the Lord was kindled againſt *Iſrael*, and there were foure and twenty thouſand dyed of the Plague, and at length *Balaam* was ſlaine alſo: But yet you ſee, he gives way to his coveteous deſignes, to ſatisfie himſelfe to the full, though he afterward viſited his Sinne upon him. So did the Lord here with the Biſhop of *Rome*; he wounded him as it were to death, and afterwards he heals him, and raiſeth him up again, and ſent *Juſtinian* to deſtroy the *Gothe* out of *Italy*; and he being a wiſe man, gives him his Titles, and makes him Biſhop

of Bishops, inspector over all the rest, and perfectly cures him; That whereas before he had lost his Titles, and one or other wrote against him; the Emperor being loath to make their own Arch-Bishop (that lived in their City with them) chief, for disturbing their civill Government; They had rather conferre all that honour upon him that had been so admired & worshiped for so many years, especially having had 32 Monasteries, & had been more Orthodoxall then all other Churches: These were great inducements to give all honour to the Pope, though they saw him desperately wounded; but when they see him recovered, they wonder at him, and every one submits to him, especially the Western parts; though they in the East also would consult with him, and be led and guided by him, and all their decrees in counsell were referred to him; if he did dislike them, they were antequated; if he did approve them, they were received as Authenticall Lawes of the Church.

You may aske, why the Lord would heal such an abominable and ugly Beast, this visible Catholick Church, and this Beast that was one of the heads of this Church; for he had a beastly shape; take him alone without the other Beast, and take them together, here is a great Beast; afterwards he is called in *Chap.* 17. *the great whore*, and she sits upon this Beast, and he hath all his supportance from her; he restores the Church, and the head of the Beast to that state they were in before; The reason why God doth this is double.

Reason 1. First, in regard of his just displeasure against the backsliding apostacies of the Church in such times: When the Lord sees the spirits of men are bent to apostacy and backsliding, so as that they reject the simplicity of the Gospell of Christ, and if they might have it they will not; now it is a rightous thing with God to plague them with the arrogance & tyranny of Antichrist: *If I come in my Fathers name, you will not receive me; if another come in his own name, him you will receive*; Now it is a just judgement of God, if Christ come and offer himself in the simplicity of his Ordinances, and they think this is too mean, and doth not reach the state of an Imperiall City, but they must have such and such orders in all Churches

ches, and Churches muſt be diſtinguiſhed by ſuch Patrons, and it is fit that one be Lord Paramount over them all, and none is ſo fit as the Biſhop of *Rome*; If people dote upon ſuch (ſome goodly ſhape, but drawn by the inventions of men) well you ſhall have ſuch Biſhops: This head that ſometimes hath been thus wounded, that ſome have had cauſe of ſolemn praiſe for his wounding, and God hath by this means given the Churches liberty to take ſome better way of worſhip, but they would not, well you ſhall have enough of him. It is one of *Solomons* Proverbs, (*Chap.* 14. 14.) *the Backſlider in heart ſhall be filled with his own wayes*; If you dote after inventions of men, you ſhall be filled with vain Superſtition to the contentment of your own hearts. God out of his tender faithfulneſſe to his Church he will redeem ſome, and doth give them faire opportunities to undertake their own liberties out of the uſurpations of men; but if they will rather ſit under the ſhadow of *Ægypt*, then feed upon *Manna*, then goe you back again ſaith God, none of you ſhall eat of that which I have prepared, that is one Reaſon; Such backſliders that delight in ſuch communion in ſuch heads over their Churches, it is juſt with God to fill them with their own inventions.

The ſecond Reaſon is taken from the juſt judgement of God upon ſuch kinde of heads, that doe affect ſuch ambition; the Lord will ſhew them this favour, he will croſſe them as he did *Balaam*; but if their hearts be bent to go on in their miſchevous courſe, he gives them leave to fulfill their own luſts to their own perdition; And thus he did *Balaam*, he gave him leave not onely to bleſſe the people, but to draw them aſide from God; for he could not have taken a more ready courſe to have caſt them out of Gods favour, then to draw them to offer Sacrafice to *Baal*, for that was one of the worſt dunghill gods. It is out of Gods righteous judgement, when a man will not be reclaimed, when the Lord wounds, and cruſhes him, and brings him to the laſt gaſpe, if he have a lleourſh affection ſtill; now it is an uſuall thing with God to pay men to their own perdition: And therefore in Rev. 17. 11. It is ſaid, *the beaſt that was and is not, ſhall* *Reaſon 2.*

goe *into perdition*, that's the head of this Beast; that is the next newes you heare of this second beast here in the Text, and therefore it is called both the beast, and the head of the beast, where the first beast is presented in the form of a great whore, who is to be brought to the last gaspe; A whore she was, but he presents her to *John* as a great beast; Now hee gives him leave to rise againe to his own perdition, and of many thousands more. Thus you see the truth of the point.

Now for the use of it.

Use 1. First, it may be a just watch-word and warning to all the Sons of men, to beware of Gods checks. When the Lord checks you, crushes your Crowns, and exposeth you to this and that danger in one kind or other, beware of this; whether you be the children of God or not, yet come home effectually to him; for this you shall finde, if you be in distress, and call, he is ready to heare; He will heare *Ishmael*; and he hears the Lyons that roar, *and seek their meat of him*; He will many times, once, or twice, or thrice do thus: But if the Lord once strike, and almost crush you, beware now that you lay aside all carnall ends and ambitious designes; for otherwise, if you shall recover againe, and persist in your former wayes without repentance, then the next news is, you goe on to perdition: And therefore when ever the Lord affects us, and afflicts us in any kind, it is heavenly wisdome to be warned by the least phylip of his finger; be warned by any sicknesses, crosses, danger by Land or Sea, by any thing whatsoever the Lord is pleased to exercise you with, this is both childrens bread, and the bread of strangers: Beware you goe not on still, but if the Lord check you, then turn back again; but if you go forward, be sure you go to God-ward, and according to Gods will, and after Gods ends:

This is that which God calls for, that you walke more exactly, and more accurately, *Ephes.* 5. 15. *See then that yee walke circumspectly, not as fooles, but as wise, redeeming the time*; because God hath thus and thus taken paines with you, and hath thus and thus been as a Leopard in your paths. It is a strong speech that in *Amos* 3. 5. *Will a man lay a snare* (and the word is a deadly snare) *will a man lay a deadly snare, and take*

take it up, and catch nothing? The Lord will catch a prey when he layes a trap for us, and he will not leave till he have girded our loynes and our hearts close to him, and made us more exact in our way, or otherwise if he let us slip, it will be to perdition: And therefore let all that heare the word, ever be sensible of the least wounds & checks, especially if they grow to some bulky frame: *I saw one of his heads as it were wounded to death*, and this deadly wound was healed, and it was healed to immortall perdition, and therefore all that wonder after the Beast, they are such as have no part in the Lambs book of Life, they have no part in Christ.

Secondly, It may teach us the more earnestly to wrestle with God by faithfull and earnest prayer for any of the Churches of Christ in any parts of the world; that if the Lord give them an opportunity to wound the head of any Image of the Beast, any of his heads or horns, then it will be necessary that all such Churches do take the hint and opportunity that God puts into their hands, and that they do not rather close with such heads whom God wounds, and be loath to lay hold of those liberties that he procures for them: But let this be the constant care of Christians to desire that such heads may not be usurping: but if the Lord gives an opportunity, the Lord looks that all Christians should improve it, to vindicate themselves, when the Lord gives any hint thereof: When he gives an opportunity, then is the time; when the iron is hot, then strike; Intreat God, that when he puts a prize into their hands, that they then may learn to get wisdome, and not in their hearts turn to tolerate arrogant designes, and such as are ugly in the sight of God: When God wounds the head of Enemies, and casts shame upon them, and hath rescued his people from them; If Churches shal again comply with them, then what will the end of that be? It is a fearfull thing, such kind of Heads goe to perdition, and those that dote upon such Heads. It is a check especially for this great beast of Rome, but it will be dangerous for other States too: This will be the finall issue, they shall have enough of it, they shall be filled with Hirarchicall power, and with their Agents in Civill States, their feete like a Beare will raven in all, that they *Use 2.*

they ſhall all be weary of the burden, and ſhall be ſo filled with them, as to ſpew them out of their mouths: And therefore how ſhould we help the people of God to traverſe that wounded Head that it never riſe up more.

Uſe 3. Thirdly, this may ſerve to teach ſuch whoſe Heads have at any time been wounded; As there is none of the ſervants of God, but ſometimes he will have them ſacrifice their *Iſaac*, that which is moſt deare to them: The Lord will rend away our moſt deſirable comforts; he will follow us there, where we moſt of all are affected: And let this teach the people of God, that if the Lord then bow their hearts to unfeigned repentance, turning from all evill in their hands and hearts, how then? If the Lord will reſtore the wounded head of a beaſt, a beaſtly head, of a beaſtly ſhape, will he not much more reſtore the hearts of his ſervants that ſeek to him for healing of all their corruptions, and ſcattering all their temptations, that they may walke before him according to to his will? What ſaith the holy Ghoſt, *Hoſ.* 6. 1, 2. *Hee puts words into their mouths, come let us return unto the Lord: He hath torne, and he will heale us; he hath ſmitten, and he will bind us up: after two dayes will he revive us, and the third day he will raiſe us up, and we ſhall live in his ſight.* Wherein he ſhewes the meanes whereby the Lord will apply this medicine to his own ſervants, namely by the death and reſurrection of Chriſt, to which he doth allude; that *as Chriſt dyed, and roſe the third day*, ſo ſhall all that have part and portion in him; They may lye in danger, but they ſhall come out in due time: but however, it ſhould be a warning to the ſonnes of men how they adventure their lives by going into any danger where God calls them not: But if you be brought into danger when the Lord doth deliver, you have cauſe to bleſſe him, and to render your ſelves and Families back to him, that you may walke with more girt up ſpirits to God, that ſo he may not repent of what deliverances he vouchſafeth to you.

Rev. 13. the latter part of the 3. & 4. ver.

And all the world wondered after the Beast.
And they worshipped the Dragon who gave power unto the Beast, and they worshipped the Beast, saying, who is like unto the Beast? who is able to make Warre with him?

I Come now to speak of the sequell of the healing of this wound; upon the healing of it there is a double effect.

1. The admiration of the world after the *Beast.*
2. A worship, set forth by a double object, the *Dragon*, and the *Beast.*
3. The causes are set forth that made them to worship them both; The *Dragon* in that he gave power to the *Beast*, and the *Beast* for his unmatchable power. *Who is like unto the Beast? who is able to make war with him?* Here might be three or four Notes justly gathered from hence, but because I affect brevity in mysticall Scriptures, I shall compact them into one: The note is this;

That upon the healing of the Beasts wounded head, all the world fell into an admiration of the Beast, and of his power, yea into an adoration of worship, both of the Beast, and of the Dragon. Doctrine.

This containes both the latter end of the third, and part of the fourth vers.

For the causes of this Admiration, they will be just reasons of the point.

To open the Doctrine [upon the healing of this wounded head of the Beast] Remember the Beast is the Roman Catholick visible Church, whereof *Rome* was the mother City, and mother Church, accounted of all the Churches in the world, and the Pope is the visible head of this Church, in this Chapter called the seventh head.

Observe 2ly. the healing of this seventh Head, wounded by the captivity and calamity it fell into by barbarous Nations.

Upon

Upon the healing of this wounded Head, by the removal, and ſcattering, and ſubduing of theſe Enemies, as alſo by the playſter that was put to him, when ſuch Titles of Soveraign Authority, were put upon him by the Emperors: Now this was the Originall of that wonder, for ſo it comes in; *His deadly wound was healed, and all the world wondered after the beaſt*: And ſo he expreſſeth it, *Chap.* 17. 8. *All that dwell upon the earth ſhall wonder when they behold the Beaſt that was, and is not, and yet is.* He was when he flouriſhed, as that which was the great Authority of the world: He is not, when he is wounded in his head; but as it were troden under foot, wounded to death, as if he had not been: But yet he is againe, that is, he is reſtored: *And they that dwell on the earth, when they ſaw that, wondered to behold the Beaſt that was, and is not, and yet is*; A Beaſt that cannot be cruſhed and beaten downe with ſuch deſperate calamities, ſo that's the occaſion of their wonderment; now upon this occaſion they fell into an admiration of the Beaſt, and of his power. An admiration implies ſome high eſteem of ſome great happineſſe betiding this Beaſt, not only beyond their expectation, but tranſcendant, beyond their apprehenſion and capacity to underſtand. For a man doth not admire a thing, unleſſe it goe not only beyond expectation, but is tranſcendant above his reaſon and underſtanding. Yea, beyond any meanes he could uſe to bring ſuch a thing to paſſe: Therefore when they ſee this great change, they fall admiring of the *Beaſt*, and the head of the *Beaſt*, and of the *Dragon* that gave power to the *Beaſt*, and worſhip them both. For their Admiration then, let me ſpeak ſomething of that; and then of their Adoration both of the *Beaſt*, and of the *Dragon*.

It was in a way of Admiration; I will not ſay what expreſſions ſome have made of it, ſome that were called Fathers of the Church, and have left ſuch things in writing: It would mightily poſſeſſe one with Admiration of the Sea of Rome, looking at him as the Lyon of the Tribe of *Judah*; looking at him as by his Primacy to be like *Adam*, for his Faith like *Abraham*, for his government like *Noah*, gathering all the world under him; for Order like *Melchiſedech*, for his function,

on, to be Christ himselfe, deservedly to be God, after sometimes called the Vicar of Christ, and of God; marvellous transcendant strains put upon him, which argues a high esteem of him: But to omit such things as are but flourishes, these are reall.

1. That all the Churches of the world are to receive all their doctrine and worship from them; Though it were never so superstitious, as worshipping of Angels, and Saints, and making use of their mediation besides Christ; and they did receive from them more then all this, which is the life and quintiscence of all. They looked from the Father of the Catholick visible Church to receive Indulgences, and pardon of all their sinnes: If he retained them, then they were retained; if he remitted them, they were remitted: This they looked for from him, not only for Doctrine and worship, but for sealing up their Pardon for so many hundreds and thousands of years, and not sealed with waxe, but with a wap of Lead, and a Seale set on that: And this was the chiefe comfort of troubled minds in those ages, these things they received from them, and admirable honour they put upon that Beast, to receive all such things from them.

2. They made to *Rome* all their Appeals: What ever government there was in the Christian world, from thence were their Laws, and thither were their Appeals, as out of *England* and many other places, to the great disturbance of Church and Common-wealth, as also large and bountifull payments were made to them: It were a vast thing to sum up the totall sum of constant payments that were from every Kingdome repayed to the Sea of *Rome*: And as their Appeals & Payments went to *Rome*, so did their bodies on pilgrimage, and it was thought a great devotion to kisse the feet of the Pope, and to see those blessed Shrines; Thus was their admiration of the Beast.

3. They fetched from *Rome* the Ordination of all their chiefe Officers: Any Arch-bishop, who-ever chose him, yet he was not installed, but he must fetch it from *Rome*, and pay well for it. And from thence they fetched all

their Coronation of Kings and Emperors; and ſundry fundamentall Lawes of every Catholick Kingdom were derived from thence. All their Diſpenſations were fetched from thence, that Princes might marry where they would: And diſpenſation from Oaths, and from Marriages contracted, all theſe things they fetched from *Rome*: It was an admirable honour they put upon the Church of *Rome*, and upon the Head of it; what ever the firſt Beaſt did, the ſecond Beaſt alſo did; and ſo in worſhipping the one, they worſhipped the other; and in admiring one, they admired both.

4. They expreſſe their admiration in this, that they will undertake eſtabliſhing of Laws from the Sea of *Rome*, and perſecution of ſuch godly perſons as did not ſubmit, ſuch as were different in their minds from the Catholick Church, if they never ſo little ſwerve from that, they undertook to execute the Laws of the Church: And if the Church declared him him to be an Heretick, there was no more to do, the Common-wealth preſently put him to death: And as they took upon them perſecution of their Subjects at home, ſo the Subjects took upon them to depoſe their Princes, and might depoſe them, if they would not ſubmit their power to the Pope, ſo that there was no ſubſiſting without ſubmitting to them. And which is a branch of this, they undertook a vaſt and coſtly War abroad, againſt the common Enemy the Turke, whereas in very deed, whilſt the Pope ſtands, it is not poſſible any War ſhould proſper againſt him; for it was for the ſinne of *Rome* that the Turk was advanced, a barbarous and beaſtly Enemy, to puniſh a beaſtly Religion: This was their admiration.

And all the world wondered after the Beaſt.] He meanes as he expounds himſelfe, ver. 8. *Thoſe whoſe names are not written in the book of the life of the Lamb.* They that were redeemed from the world, they were not of the world, though they lived in it: but thoſe in the world that were of the world, they did honour this beaſt, and were ſubject to him, and gave all their devotion to the Catholick Church: And when I ſay all the world,

world, I meane all the Christian world, which was the visible face of the world, the reputed world; These barbarous Nations were not then so owned; but as for the Eastern world, they were all willing to give way to this transcendant Usurpation of the Bishop of *Rome* in a generall Councell at *Asia*: They looked at the reigning and Imperiall City of *Rome*, as the chiefest Seate of the Catholick Church, the highest throne of that Church, and were content that no Councell should be ratified but by him: If hee ratified a Councell in so many Canons, it was established; if he did not, then they were not; and the Emperors were willing it should be so, because they found insufficiency in themselves to maintaine the Royal City of Rome against barbarous Nations: And therefore they thought it State-policy to maintain the Bishop of Rome, and let him grow up to as great power as he could; It was as they thought, the preservation of their State (but it was indeed their ruine) so they willingly gave their power to the beast: Now the barbarous Nations that had not forsaken the Country, and had builded them houses, they that were not driven out (as many rested in some parts of the Empire) they willingly closed with such a Religion as was pretty savoury to their apprehensions, they began to comply with it, and put their necks under it. *Charles* the Great having received the Kingdome of *France* from the Pope, he did his best endeavour to bring the people to yeeld themselves, but the people were somewhat sowr and rugged that way to be wrought upon: Therefore the Pope had another sophistry to help himselfe; He sends three Apostles, *Gregory* the Great, he was one Apostle that he sent for *England*, and he brings great Reformation, that is, he sways the whole State to the Bishop of *Rome*, and those that would not yeeld were miserably slaughtered. And *Bonifacius* he did the like in *Genevah*, and in *France*, and *Denmarke*, and *Germany*; And where ever the world was Christian, it was now Catholick, all submitted to the Church of *Rome*; and so by this means all the world admired him, they received doctrine and worship from Rome, they will goe for pardon of Sin thither: They make Pilgrimages to *Rome*, Appeals to *Rome*; From thence they receive

their fundamental Constitutions, Dispensations, Persecutions, deposition of Princes; They receive and undertake generall war from thence for the recovery of the holy Land: And in one word, in such admiration the Beast of *Rome* was, that it was a Proverb among them, *He ruled all the world*; and therefore he ruled all the Churches, and was esteemed to be God on Earth: Thus did all the world wonder after the Beast, and admire him, and so did they also his power: They did exceedingly admire his power; *Who is like unto the Beast? who is able to make warre with him?* It is not cleare adoration, but it is an attributing to the Beast, that which is peculiar to God; *Who is like unto the Lord our God?* Exod. 15. 11. It is a style of the high and mighty God: This admiration of this wonderfull power and holinesse it is now added to the Pope: *Who is like unto the Beast? who is able to make warr with him? Who is the Lord of hosts but our God?* as if he were invincible: For they had found, that when some of the Grecian Emperours that had given their power to the Beast did vary in point of judgment (as they did not love to take up the worship of Images) then the Beast is offended, and excommunicates him, and deprives him of his Empire, and gives it to *Charles* the Great; takes away the Kingdome of *France*, puts him into a Monastery, removes *Fredericke*, first and second: And what he did with King *John* of *England*, you know; He deprived him of his Kingdome, and hee makes some of them do very hard penance, whiles he was solacing himselfe with his Harlot: She being more compassionate then he, besought his Holinesse to have compassion on him, and so he sent him back, yet afterwards they made him away: And his Son, when they came to Crown him, it must be with the Popes foot; and when he hath done, he dasheth it off, to shew, that he hath power to take it as easily from him, as to fell it from his head. Though great men, and greatly beloved of the people, all is nothing, if they be alienated from the Pope: All mens affections are his; when he turns, the whole body turns; when the head moves, the whole body doth accordingly: So that it was marvellous admirable power that he had; whom he would he set up, and whom he would he pulled downe. *Peter*, he said,

gave

gave it to him, and he did what he would to those that were on the earth, this is great power. They professe, if their holy Father carry many millions of soules to Hell, yet no man must say, Sir, why do you so: All appeals were from him, so that there is transcendant, soveraign power, and indeed divine, such as no man can attaine; Power to pardon sin, power to bind Conscience, to dispence with the Law of God, to interpret and judg of Scripture as he sees cause, and this is such power, as is far above the reach of man: None of them all have such power as he, not those that are called Gods: So they admire his power, what he can do to inward or outward man, to publique or private States. And they do not only admire the Catholick Church, and the head of it, and adore them; but in both these they adore the Dragon that gave all this power to the Beast. The meaning may be expresst in two branches.

1. The Dragon is expressed as animating heathen *Rome*, for that hath seven heads and ten horns, which are the armes, both of heathen *Rome*, and of this Beast: Now he is called the Dragon, as he acted heathen *Rome*, and as he was Lord of heathen *Rome*, he gave all this power to the Pope; For they thought it meet, since it was the Imperiall City when it was Pagan, that therefore it should be the mother of all Churches: And being the Imperial City, it was the bloud-sucker of many millions of the souls of Gods servants, that caused the Dragon to put that honour upon *Rome*.
2. But that is not all, There is another branch comes neerer the full meaning of the Text; that was for the honouring of the Bishop of *Rome*, and of the Catholick Church, *viz.* taking another doctrine for the Gospell, their Idolatry for pure worship, their Government for the discipline of Christ, their pardons for Justification of sinne by Christ; In all this they doe indeed give true worship to the Dragon, for what are all these but Images, they are none of Gods Ordinances; if you referre them to the heads of Scripture, they are but Images of Christ; In stead of the Ministery of Christ, you have doctrines

ſtrines of men; In ſtead of juſtification by the righteouſneſſe of Chriſt, you have juſtification by works; In ſtead of pardon of Sin from Chriſt, you have it from the Pope; All things are in another forme, an Image of another forme ſet up, deviſed, contrary to what the word eſtabliſheth: Now you ſhall finde this to be true; if you doe vary from the kingdome of God, and Chriſt, then you worſhip the Dragon: You read in 2 *Chron.* 11. 15. *Jeroboam* ordained him Prieſts, for the high places, and for the Devils, and for the Calves, which he had made: he had no Preiſts but for the golden Calves, and what were they? they were but Images, and his intendment was not to bring in another object of worſhip, but another manner of worſhip; *Jeroboam* worſhiped Jehovah in Images, which God had not appointed, and ſo he worſhipped the Divill, and not God. And you ſhall read, when the *Turke* was brought in to revenge the Idolatry of Chriſtendome, *Rev.* 9. 20. It is ſaid, *The people that were not cut off with the plague, they repented not of the worke of their hands, that they ſhould not worſhip Devils, and Idols of Gold and Silver, and braſſe, and Stone, and of wood, which neither can ſee, nor hear, nor walk*: which ſhews, that when men worſhip Images, that is, God in Images; it is not God that is ſo worſhipped, but the Divill, and all ſuch worſhip doth not advance the kingdome of God, but the kingdome of the Devill, therefore it is reall honour to him: and therefore this their taking all this vaſt honour (all Churches receiving all from them) is none of Gods Inſtitution, but the Devils practice, for it was the Devill that gave him his power and great authority; Therefore ſaith the holy Ghoſt, *they worſhiped the Dragon who gave power unto the Beaſt, and they worſhipped the beaſt:* This worſhip of the beaſt they gave it all to him that gave this power to him, which was to the Dragon; and therfore you read that he had the key of the bottomleſſe pit, *Rev.* 9. 1, 2. *And he opened the bottomleſſe pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace, and there came out of the ſmoke locuſts upon the earth:*

There

There went out Monks & Friars, and a rabble of all superstition.

Now if you shall aske the reason why people upon the healing of this wound did so mightily admire both the visible Catholick Church, and the head of it, and adore both, and Satan himselfe in both? The reason was,

First, from the wrong Interpretation of some Scriptures, which were very frequent with them in those dayes, and are still; and that was, that the Catholick Roman Church was builded upon a rock, and that rock was the Bishop of *Rome*, and into his hand the Lord Jesus by *Peter* had given the keys of the kingdome of Heaven, and these keys had absolute universall power to binde on Earth, and upon his binding on earth, Christ would bind in heaven: this was an error in judgment that did so possesse their hearts, that upon the healing of this wounded head, all the world did admire him: Therefore *Bellarmine* makes a large discourse; *Behold, I lay in Zion a chief corner stone, and they that trust in him shall never be confounded*; and so never was there any man that was an enemy to the Catholick Church, but was confounded; nor never did any man stand for the Catholick Church, but was preserved: and so they did admire him; A great inundation of barbarous Nations were all driven out by the piety of the Bishop of *Rome*; they were able to overturn the Emperors of the East (and it was overturned) and bring them to his feet, and all to be at his disposing; This was some confirmation to them, that he was the successor of *Peter*, that now whoever is saved, it must be by the power of this key, or else never look for any saving in this world. *Reason* 1.

A second reason may be taken from the correspondency and plausableness of such a kinde of Religion and Government to carnall reason, especially when it is subdued by any terrors of conscience: for it was a season (and that held many years together) wherein the Priests, Friers, and Monks, had marvellous power to sting the consciences of men with the loathsomness of their sinne in the sight of God, and they had admirable dexterity therein: These foure things were all the matter of their Sermons, Vertue and vice, Heaven and *Reason* 2.

and Hell; If you be vertuous, then you shall go to Heaven; If you be vicious, then you must go to Hell: Now they would so convince mens consciences, and upon conviction binde the conscience under terror, as eternally shut out of Heaven, for want of virtue, which they had not; that indeed when these mens consciences are thus perplexed and wounded, here is a Religion that findes them so many salves and medicines, as ease the power, but not remove the cause of the disease; that is, they set men a course; well, though you be vicious, and though Hell be dreadfull, yet Purgatory may ease you by Prayer, and you may be dispensed with from going to Hell, especially by the Popes pardon, or by your own workes, by your confessions, by selfe-whippings and scourgings, or by going a Pilgrimage, you may be discharged of this burden; This was very plausable to carnall reason, especially if they gave so much to such a Monastery, that they may offer so many Sacraments for them (for they look at the bread in the Lords supper as a propiatory Sacrament:) here were so many means to satisfie the consciences of those that were superstitious, as nothing could be devised to give better content to the spirits of men in those dayes: any man that knowes it, shall finde it true, that when the conscience is terrified with the curse of Gods Law, and never shewed the true way of fellowship with Christ, no man is so tender and conscionable in the performance of all duties as they: If you will have them kisse the Popes foot, or give so much to a Monastery; and by this means Hell shall be shut against them, and Purgatory discharged: But for assurance of Salvation in Christ, they could not endure that; they that stood for that, they tell them, what, you will not have men doe good workes, away with that, faggot and halter for such Heretickes.

Reason 2. Thirdly, there was a third Reason, and that was from the great reverence of all Councells, and Synods to the Sea of *Rome*. The City of *Rome* had wont to be the imperiall City, now in such a case as this they thought it but reasonable; In heathenish *Rome* they gave all worship to them, and so let Christian *Rome* give all their worship to the cheif Head there,

and

and ſo to their mother Church, all Catholicks would incourage others ſo to doe; and ſo by this means there were ſuch incouragements laid for admiration and adoration, that you may not wonder at what the holy Ghoſt ſaith, *That when the wound was healed, all the world wondred after the beaſt, ſaying, who is like unto the beaſt? who is able to make war with him?* Not the Emperors of the Eaſt and Weſt, not the King of *England*, *France*, *Spain*, nor all that have been of greateſt force, they were none of them able to hold up their heads againſt this great Beaſt. The uſe of this point is thus much;

Firſt, you may obſerve from hence, that Univerſality, and Proſperity, though they be given for two notes of a true Church by the Papiſts, yet indeed they are but ſopiſticall, deceitfull deluſions; They are not ſuch marks of a Church as are peculiar to a true Church; here is Univerſality, *All the world wondred after the beaſt*; and here is Proſperity, all the world adore, and admire the Beaſt; *Who is like unto the beaſt? who is able to make war with him?* Not all the Princes of the world: So that here is externall proſperity, for ſo they call it; here are both theſe concur, and they doe indeed argue a Catholick Church, as *Bellarmine* ſaith; but note this, that Catholick Church which is viſible, (which is the Roman viſible Catholick Church) the Scripture holds it forth as a great, and ugly, and monſtrous Beaſt: look not therefore at theſe as any good marks and ſignes, by which Jeſuites, and Seminaries are wont to draw to deep devotion to the Catholick Church, for all the world have run this way, there is but a handfull, a few of ſuch as are otherwiſe minded; what is *Geneva* and ſome others to *Rome*? what have they been able to doe in compariſon of the Church of *Rome*, which is the Church of Churches, none have been able to doe as they. *Uſe* 1.

Secondly, we may ſee the danger of this admiration, and adoration, the deadly and deſperate danger of adoring the Catholick viſible Church and the Dragon. It is the cunning of theſe Prieſts and Jeſuites to draw men by all means to be at leaſt devoted to the Catholick Church, and to ſubmit their power thereunto; for they ſay there is no union with *Uſe* 2.

Christ the head, unlesse you be united to the visible head on Earth; this is their usuall plea: Now marke what the holy Ghost speaks in this Text; he doth say, that all the worship of this mother Church is but the worship of the Dragon. Men are devoutly addicted to give up their souls to the Devill, when they give up themselves to the Catholicke visible Church, the Lord professeth he is not honoured by them; they professe honour to he-Saints and shee-Saints, and dead Saints, and to all relicks and remnants of them; the honour of them is given unto the Devill, and not to God. That look what *Paul* sai h of heathen *Rome*, *John* speaks of christian *Rome*; *This I say*, saith the Apostle, 1 *Cor.* 10. 20. *That the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God; and I would not that ye should have fellowship with Devils*; And so this saith *John* the holy Apostle (equall to the Apostle *Paul*, or next him, but here guided equally with *Paul* in the Authentical word of God) he saith, *They that worship God according to the prescript of the Church of* Rome, *they worship the Devils, and not God; they worship the Dragon, the old Serpent.* So that it is not so ligh; a matter as Gallants at Court, and great Kings apprehend, they will be reconciled to their mother Church, they will goe a Pilgrimage that is devised by the Pope, and perform duties as their ghostly Father directs them, and have their bead-prayers; In all this what do they doe? This is a worship to the great beast, but this is the issue, and substance of it, they doe indeed worship the Dragon; It is not the Lord Jesus, nor God the Father, nor the blessed spirit that is thus worshipped, but this is indeed the worship of the Devill.

Use 3. Thirdly, this may serve to teach us, to blesse the name of the Lord, that hath delivered us from this admiration and adoration, from this wofull Captivity and Calamity whereto our Fathers have been enthralled; All those of them *whose names are not written in the Lambs book of life*, they were all led this way; and it is a marvellous deliverance that God hath wrought for us in taking our Religion from universality, and from outward prosperity. It is sometimes a snare to Christians, this kinde of Government that we have, and they

they are apt to say what doe any of the great Nations of the world for worship and Government; did you ever know any such thing authorised in any Kingdome? There is an inward principle in us by nature to doe as all the world doe: what, are we more wise then they? It is a great temptation, but we have cause to blesse God that hath wrought deliverance for us; But what if all the world did worship the Devill, as time was when they did? what if all the world worship the Beast, and the Dragon that gave power to the Beast, must we doe so? And as they are not grounds of our worship, so they are fit grounds of unfeigned thankfulnesse to God that hath delivered us from that Religion by which all the world was bewitched to give their Crownes, Honours, Bodies, and States to the devotion of the visible Catholick Church, and to the head of that Church: It is cause of everlasting thankfulnesse and watchfulnesse, not to be deluded by fine shewes of worldly men, but let us see and know where true worship lies, as the Lord hath declared himself in Christ, and held him forth in the Gospel of truth.

Fourthly, let it teach us all where to bestow our admiration, and adoration; It was a charge that our Saviour gave to the Devill, (and which accordingly he himself practised, and requires us to doe) *Mat.* 4. 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serve*: The Devill askes this of Christ to bow downe to him and worship him; The Lords Indignation is kindled, his holy Zeale is inflamed against such a Sacrilligious request; *Get thee hence Satan, for it is written, thou shalt worship the Lord thy God, and him onely shalt thou serve.* And as we are to worship him alone, and no God but him, so we are to admire none but him; *Who is like unto thee, O Lord amongst the Gods? who is like unto thee, glorious in holinesse, fearfull in praises, doing wonders,* Exod. 15. 11. There is matter of admiration; *who is a God like unto the Lord that forgiveth Iniquity, Transgression and Sinne*; of which you read, *Mic.* 7. 18. and which the Church holds forth there upon this very ground: *who is a God like unto thee?* why what is there in him that you so magnifie him? *he is a God that forgives Iniquity, Transgression, and Sinne*; here is cause indeed of admiration. *Use* 4.

They admire and adore the Pope, why? Becauſe they had ſatisfaction to their conſciences in their way, and an ungrounded hope of a better ſtate in another world, and pardon of Sinne in this, and now they come to fellowſhip with Chriſt by the worſhip of the Devill: *But who is a God like unto thee that pardoneth Iniquity, Tranſgreſſion, and Sinne?* So that here is indeed matter of due admiration, and let it be faſtned there. When a mans ſoul is brought low with the ſence of Sinne, and overpoured with the burden that lyes upon his conſcience by reaſon of the guilt of Sinne; what is matter of admiration now? *who is a God like unto thee, that paſſeth by Iniquity, tranſgreſſion, & ſin?* It is not the Pope of *Rome* that can take away ſin, it is not all the cunning of the Dragon that can do it: And therefore to what end are all the admirations, and worſhips that are put upon the Biſhop of *Rome* and the Dragon that gave him his power? They may pleaſe themſelves in what ſatisfaction they apprehend they have, but their own principles poſſeſſe them, that they can never come to ſee the admirable goodneſſe of God in forgiving their Sinnes. But now when the Lord ſheds abroad a ſpirit of grace and peace in the conſcience, and applyes the goodneſſe of Chriſt to the diſcharge of the burden of Sinne, and of quickning the heart in the peace of Chriſt Jeſus, this breeds admiration: *Bleſſed be God the Father of mercy, and God of all conſolation, that of his abundant mercy hath begotten us again to a lively hope*: I ſay this bleſſing is worthy of admiration, and not onely of wonderment, but of acknowledging all glory and bleſſednes to him. When the conſcience is not pacified by a ſorry duty done from man, but by a ſealed pardon from the ſpirit of God, witneſſed by the breath of the holy Ghoſt; this is ſuch a mercy to the ſoule; as indeed raiſeth the heart above all admiration of ſuch a Beaſt, I, to a true deteſtation of this Beaſt, and of the Dragon that hath ſo long bewitched, and carried them captive to the imaginations of their own hearts, and in the end to their everlaſting perdition. But let it be the care of Gods people, as ever you deſire to be bleſſed from the admiration of ſuch a worm-eaten Religion, ſo grow to an admiration of the God of mercy and grace: and ſo we ſhall

doe

doe that upon juſt grounds, which our Fathers did without grounds, to this Beaſt, and to the head of it. Upon this ground, this head being wounded, and afterwards healed, all the world wondred after him : Here is an Image of Chriſt, *he was wounded to death, and his deadly wound was healed :* and he riſeth againe, and he proclaims all power is given him, in Heaven and Earth ; Now ſee how this Vicar of Chriſt (as they call him) uſurps ; as Chriſt was wounded, and is riſen againe ; ſo it is with this Beaſt, he is wounded to death, and afterwards healed and reſtored, and now all the world admire and worſhip him : Have they forgotten that *Chriſt dyed for our Sinnes, and was raiſed again for our Juſtification* ? and doe they ſtand admiring at this Beaſt as he that was wounded, and healed ? Therefore let it be a ground of true thankfulneſſe to the Lord, for the great change that is wrought in Chriſtendome, and let us give the Lord the admiration that is due to him, that we may be preſerved from thoſe deluſions, wherewith others have been deceived and may goe on in this way conſtantly which the Lord hath eſtabliſhed, and called us unto.

Revel. 13. 5, 6.

And there was given unto him a mouth ſpeaking great things, and blaſphemies, and power was given unto him to continue forty and two moneths.

And he opened his mouth in blaſphemies againſt God, to blaſpheme his name, and his Tabernacle, and them that dwell in heaven.

THE events that followed upon the healing of the Beaſt; the firſt was, *That all the world admired him.* The ſecond was, *Univerſall worſhip given both to the Beaſt, and to the Dragon that gave power to the Beaſt,* of which wee have already ſpoken. The third event remains now to be ſpoken to, and that is, the deligation of power to this Beaſt, upon his recovery, and the power given him is four-fold.

1. There was power given him to ſpeak great things, and in particular, great blaſphemies.

2. *There was power given him to continue,* that is, as the word ſignifies, to be doing, to be active, to be powerfull and efficacious in his worke 42. moneths.

3. *There was power given him to make war with the Saints, and to overcome them.*

4. *Power was given him of dominion over all Kindreds, Tongues, and Nations.*

Firſt, *There was given him a mouth ſpeaking great things.*

Secondly, *There was power given him to continue* 42. *moneths,* and both theſe Authorities or Liberties, they are amplified by the effect it wrought in the Beaſt: He did effectually take that power which was given him, and employed it to the utmoſt. As he had a mouth given him, ſo he opened his mouth in blaſphemies, and that amplified by the object of his blaſphemy againſt God, and God diſtributed, his Name, his Tabernacle, and thoſe that dwell in Heaven. The note then that the words do afford firſt, is this.

Doctr. 1. *That after the healing of the wounded head of the Beaſt, there was given to him power to ſpeak great things, even blaſphemies, which alſo*

alſo be did effectually and abundantly exerciſe, or put forth.

For ſo it is here ſaid, *There was given him a mouth ſpeaking great things and blaſphemies*, and he opened his mouth accordingly, abundantly againſt God, and againſt his name, and his Tabernacle, and them that dwell in Heaven: Every thing of God he did with open mouth blaſpheme.

Let me a little open the words, and the Doctrine, for the doctrine is in a manner the words of the Text.

There was given him a mouth.] what mouth had he more then other men? The meaning is, he had ſuch liberty of ſpeech as no man had; *There was given him liberty, and power, and authority to ſpeak great things.*

Given him.] by whom?

1. It was given him by God in his juſt judgment that gave up men to efficacy of deluſions, 2 *Theſ.* 2. 11.

2. It was given him by Satan, in the efficacy of whoſe power Antichriſt comes, *with all deceivableneſſe of unrighteouſneſſe*, 2 Theſ. 2. 9, 10.

3. It was given him by the generall conſent of Princes and States Eccleſiaſticall and Civill. In Eccleſiaſticall Councels, great was the authority that was given him, none of all them thought themſelves equall to him: And for the Civill State, God put it into their hearts to give their power and Throne unto the beaſt, *Rev.* 17. 17.

What power did they give him to ſpeak great things, and in particular blaſphemies? It is an alluſion to the horn in *Dan.* 2. 8. *There came up a little horne which had a mouth ſpeaking great things*; whether it be the ſame Beaſt, or a type of him, I will not now ſtand to determine, but great things he ſpoke; as indeed this was a great thing that the Catholick Church had power to ſpeak, for he did open his mouth to ſpeak great things, that is, ſuch things, as for other men to ſpeake, were too great arrogance, and too much affectation of inordinate Vain-glory; but for this Church, or the head of it to ſpeak, they had a mouth given for the ſame purpoſe.

And Blaſphemies.] They make many diſtinctions in Schools of Blaſphemies, which I will not trouble you with: they may be brought to two heads, either in attributing to God ſomething

ſomething unworthy of him, things incompatible to his divine nature, as in *Acts* 17. 29. It is blaſphemy to aſcribe to God likeneſſe of four-footed beaſts, or creeping things, and the like. Or otherwiſe, if you attribute to the Creature that which properly doth belong to God, you hurt the name of God, and cruſh it when you ſo ſpeak. Now what is it for the Beaſt to open his mouth, to ſpeak great things and blaſphemies? The phraſe is very ſignificant in the Hebrew: It implies three things.

1. That a man ſpeaks upon the meditation: He opens his mouth to ſpeak, that is to ſay, he hath ſomething to ſay, and power to deliver it, and he ſets himſelfe of purpoſe to ſpeak it: *I will open my mouth in wiſdome, and the meditation of my heart ſhall be of underſtanding*, Pſal. 49. 3, 4. He tells you of his meditation, and then he will open his mouth, and declare it.

2. To open the mouth implies an audable, and full, and bold, and confident expreſſion of a mans minde, that a man doth not whiſper, but lift up his voyce, and declare with open mouth what he hath to deliver; as in *Exod.* 3. 23. *Open thy mouth and tell them*, that is, ſpeak boldly: Though they be a rebellious People, and will brow-beate thee, *yet open thy mouth, and ſpeake unto them*; ſpeak boldly, and confidently, as one that goes not behind the door, but ſpeaks plainly: And I put in plainly with boldneſſe, becauſe they are ever concomitants. If a man ſpeak boldly, he doth not extenuate what he hath to deliver, but ſpeaks it plainly.

3. This opening of the mouth doth imply that hee ſpeaks fully and abundantly, his heart was full of it, and he doth accordingly powr out that which he delivers: As *Elihu* tells you in *Job* 32. 18, 19, 20. *I am full of matter, the ſpirit within me conſtraineth me: Behold my belly is as wine which hath no vent, it is ready to burſt like new bottles*, &c. So the meaning is this, That as the Pope ſaw (which was the head of this Beaſt) that he had a mouth given him; that is, uncontrollable liberty to ſpeak what he would: He did not ſodainly or raſhly ſpeake, ſome inconſiderate, or erroneous, or arrogant ſpeech which he did eate in againe; but he ſpake adviſedly in his grave and conſiderate Councell, upon adviſed judgment he did ſpeak great

great things and blaſphemies: And this he did plainly and boldly, not in ambiguous or obſcure phraſes, but plainly in ſuch expreſſions as could beare no other meaning; and that with ſuch confidence, that you may ſee he cared not who heard, nor what Conſtruction might be made of it. And this he did, not in a word or two that dropped from him, but as flowing from him; Hee was full of matter, as 2 *Cor.* 6. 11. *O ye Corinthians, our mouth is open to you, our heart is enlarged.* He did poure forth his matter with no little State; it was ſtout matter that he did poure forth to the world. What did hee ſpeake? that which was given him to ſpeake. What was that? *Great things.* As for inſtance, to ſum up the great things he ſpeaks: The Catholick Roman Church in Scripture is accounted *the mother of Harlots, and abomination of the earth,* Rev. 17. 5. There is not ſuch an adulterous Church in the world.

1. And yet is not this a great word and a great blaſphmy, for the mother of Harlots to hold forth her ſelfe as the only immaculate Spouſe of Chriſt upon the face of the Earth? Is not this a grand word for a common Harlot, the mother of Harlots, the lewdeſt Harlot that ever the earth bore, for her to arrogate this ſtile as the only Church of Chriſt? And that which is parallel to this, that the Pope (who is the head of this Beaſt) is the head and Husband of this Church, and is without controule: He hath a mouth given him, and he is not aſhamed to ſpeak great things, and blaſphemies.

2. It is a great word to make himſelfe the infallible Interpreter, and abſolute judge of Scriptures, that cannot erre in deriſion, or determination of any controverſies of Religion; nor may it be for any mortall man to controll his judgment nor practice.

In Judgment he cannot erre: in practice, though he may erre, yet other men may be judged; but God hath put ſuch an uncontrollable power upon him, as he thinks that none may meddle with him; Though he ſhould carry millions of ſoules to Hell, yet no man muſt ſay, Sir, why do you ſo: Councels may not judge, Princes may not judge, inferiour States may not judge him, all the world may not judge him;

He ſtands and falls to the Canoniſts, his owne well-ſtudied Canoniſts have ſo determined it: A great word to be infallible judge of Scripture, and to be uncontrollable; it is a great matter, and greater then any man can reach unto: Never did any earthly Prince challenge that he could not erre, nor that none muſt controll him if he did: There have been Laws made to controll the greateſt Princes: *Nebuchadnezzar* was taught to be controlled, that in the end *Shadrach*, *Meſech*, and *Abednego* goe away rewarded,

3. The Catholick Church, and the Pope is the head of it, claimes a power of binding and looſing. To bind mens conſciences by his Laws, and to looſe mens conſciences by his Indulgences, and that not miniſterially, as Miniſters do from the Word, but by a Judiciary power, to diſſolve the bond of naturall Obedience, inceſtuous Marriages, Oaths and Covenants in Marriage; Natural relations between Parents and Children, and morall Relations between Princes and Subjects: There is not any bond that he cannot looſe, nor any liberty which he cannot reſtraine: And this not over a few only, but over the vaſt world ſo far as it is Chriſtian. And

4. It is a great thing he ſpeakes (and he ſpeakes it not behind the door) when he challengeth Soveraign dominion (in way of advancement of Religion) over all Kingdoms, ſo as to depoſe their Kings, and diſpoſe of their Kingdoms, leave any State to chooſe where he hath power: If his Crowne be to be fetched from *Rome* (as it was in former times when it was moſt active) He will ſet it on, but daſh it off againe, out of the plenitude of his power, to ſet up and throw downe at his pleaſure. He opened his mouth to ſpeak great things; He is never ſo in his element as when he doth hold forth ſuch vaſt authority, and divine propriety, proper to the Father, Son, and holy Ghoſt.

Now as he ſpeaks great things, ſo blaſphemes againſt God, and wherein? *Againſt his Name, and Tabernacle, and them that dwell in heaven. Againſt his name*: All theſe are blaſphemies againſt Gods name, to attribute all theſe divine properties to a beaſtly man, to a great beaſt. And it is blaſphemy to aſcribe any divine honour, or to put it upon any creature: Images ſerved,

ſerved, the holy Ghoſt calls blaſphemy. *Iſa.* 65. 7. *You have blaſphemed me upon every green hill.* And in *Ezek.* 20. 27, 28. he complaines of the like blaſphemy, *that they blaſphemed him by their Idolatries.* In *Mar.* 2. 7. *Why doth this man ſpeak blaſphemies? who can forgive ſins but God onely?* It were to ſpeak blaſphemy in any but in Chriſt.

Secondly, *It is againſt his Tabernacle*; that may be either meant the body of Chriſt, as 1 *John* 1 4, *He tabernacled amongſt us.* Or it may be meant the viſible Churches, ſuch as are inſtituted by him. For the body of Chriſt, it is blaſphemy to go to every Maſſe Prieſt, to make him the body and blood of our Saviour. Or if you underſtand the Tabernacle to be the Church; that is the Temple of God, 1 *Cor.* 3. 16. Now to call the Church of Chriſt a Conventicle of Hereticks and Schiſmaticks, it is blaſphemy, and ſo they count all the Churches here: And for the Saints in heaven, to put upon them divine worſhip, to build Temples to them, to put up Prayers to them, to keep Holy-dayes to them, it is blaſphemie to them, it is a great diſhonour. *Paul* and *Barnabas*, when they ſaw men to come and offer ſacrifice to them, *Men and brethren why doe you theſe things?* you cannot do us a greater injury. And for the Saints in heaven, that is, pure Churches, he condemns them for Hereticks, and Schiſmaticks, and as unworthy of Chriſtian communion, and Chriſtian burial, theſe are blaſphemies: So you ſee the meaning of this Scripture; *There was given him a mouth to ſpeake great things, and to blaſpheme God, in his Name, in his Tabernacle, in thoſe that dwell in Heaven:* Thus hath he done many yeares, and thus doth hee ſtill.

Now for the reaſon of the point; you ſee the point ſtands upon two branches.

1. That ſuch power was given him.

2. That he did effectually and abundantly put it forth, *He opened his mouth*: Let mee give the reaſons of both. 1. Why ſuch power was given him; it was

Firſt, from God, in his juſt judgement to puniſh the unthankfull world that received not the love of the truth, *Therefore the Lord gave them over to efficacy of deluſions to believe* *Reaſon* 1.

lies; That they all might be damned who believed not the truth, but had pleasure in unrighteousnesse, 2 Thes. 2. 10, 11. This is the just judgment of God, that since they refused the simplicity of wholsome Doctrine, and had itching eares, they should have such men as came with the subduing word of the Law to speak great things, and they should have what they aske; This is from Gods just jugement.

Reason 2. A second Reason is from Satan; for God concurred, and Satan concurred, and Christian Princes concurred herein: Satan concurred for this reason, that he might be avenged of God, and despight the name of Christ, that had cast him out, and dethroned him from his divine power: That whereas he was the great God of the world, and the God of Israel but a puny God of the lesser Nations; now hee is to be no God to trust on, but like a Toad or Serpent; this doth so enrage the venome of the old Devill, that he powrs forth a flood of malice and venome against the Church and Christ, as much as may be, to testifie to the world hee would be Lord, and the Lord Jesus should not prevaile: And if he may not be God, he will set up a Beast that shall be adored as God: And it is a great despight to Christ, to advance a Beast, that shall carry great State and power, and dare, and will speak greater things then all the Churches of Christ, I, as great as the Lord himself shall speak; look what one speaks, the other will speak it all, and speak it abundantly: As the Devill himselfe sometimes said to Christ, *All these will I give thee, if thou wilt fall downe and worship me.* The same doth he speak at this day, and he will speak without controll.

Another reason that binds Satan so to speak, is not only his old enmity to Christ, but from his malice against the Church. When hee saw that the seed of the woman had thus dethroned him, and cast him out of divine power, he powrs forth a flood of malice after her, and he sends forth an ugly Beast, that if he can, may root out the face of Christianity, and root her out from the face of the earth, *Rev.* 12. 15. These are the Devils reasons that mooved him to stirre up the Beast, and to give him a mouth to speake so boldly as hee did.

But

But why will Christian Princes be so prodigall, to submit themselves to him? God had committed to them the care of the Churches, that all Churches should live peaceably and quietly under them, in all godlinesse and honesty: why would they so degenerate, and suffer the Bishop of *Rome* so to arrogate and speak such great blasphemies? The reasons were,

1. Because they were ignorantly blinde; It was a time of palpable darknesse, darknesse that might be felt: From the ninth Centuary to the tenth, both Protestant and Popish Divines complaine, that had not some lived in the 800. year, and in the thousand yeare after Christ, they should not have known what had beene done in the nine hundred, a whole hundred years together: Men were so full of darknesse and ignorance, that scarce any set pen to paper to tell us what was done in those dark times; that men did not know what were principles of Christianity, much lesse were able to discern of Cases of Church-government, or the misterie of godlinesse which requires more diligent attendance: And thence it was that they were so taken with the pretended claymes of the Catholick visible Church, that it would not erre, because it was built upon a Rock, and had the keys of *Peter*, and he had the keys of heaven: *What he bound on earth was bound in heaven; and what he loosed on earth was loosed in heaven*; that had there not been palpable grosse ignorance, it had not been possible such grosse things should have been suffered to come in. *Reason 1.*

And a second thing that moved them was the strange successe of the Beast in recovering of his wounded head; for that made them wonder after the Beast, when they saw such a mortall wound so throughly healed: They thought, had it not been above the power of mortall men, it had not been possible it should have been healed, but certainly there was a power above mortall men in it, and that is the reason in the Text to give him a mouth to speak great things, to speak what hee would. *Reason 2.*

And a third reason why Princes gave this power, was their devout superstition; many were convinced by Matchivilian policy, of their great sins, and they had in those dayes a notable dexterity to apply the Law of God, and to sting mens *Reason 3.*

consciences

conſciences like a Cockatrice, Rev. 9.5. and then they would do any thing for eaſe out of the bondage they lay under, and this was a great meanes: Then they directed them to give ſo much to ſuch a Monaſtery, or to goe a Pilgrimage, or faſt ſuch a time, and ſuch devotion which a mans own unſanctified heare could reach: That when this Beaſt ſpeaks great things, that he can pardon ſinne, and his Shavelings will take a courſe for redeeming ſouls, and preſerving them out of hel, this was ſuch ſatisfaction to them, that you need not wonder if all Princes gave their Kingdomes to the Beaſt: And ſo having advanced him as ſupream over them all, he hath a mouth he may ſpeak what he will; Princes may make Laws on this hand or on that; but if they do not ſuite with him, they are diſannulled: And they muſt be reconciled to the mother Church, and ſo this Harlot gives them all to her, and hath a mouth ſpeaking great things, and therewithall great blaſphemies.

Thus have you the point, and the reaſons of it.

Uſe 1. For the uſe of it, I might from hence firſt ſpeak to this point; that it were therefore a neceſſary counſell to all Roman Catholicks, to conſider diligently the grounds of the great priviledges of the viſible Catholick Church, they ſtretch their authority beyond all degrees of Churches, beyond all Temporall States or particular Churches: Now neceſſary it were for them to reverſe all the great things which are delivered, and which the Pope hath ſet open his mouth to ſpeak, though they be delivered with never ſuch fulneſſe, and boldneſſe, and plentitude of power: It behoves men to conſider whether all theſe great words be not the words of a Beaſt, and blaſphemies which the head of the Beaſt had taken upon him to utter, for it is not enough that they are ſpoken boldly and confidently, and with good adviſement and grave Counſell, Provinciall Decretals and Decrees, for they are diſtinct things: It behoves Catholicks not to be gulled with Titles and great things; for it is not alwayes that power which God in mercy gives to men when they dare ſpeak great things; they think the Pope is not Antichriſt; but when Antichriſt comes, *will he do greater things then theſe?* as they ſayd

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of Christ; *when Christ comes will he doe greater workes then these?* And so when Antichrist comes can he speak grater things then these? And if I were to speak to Lay-men (as they say) in their Religion, I might advise them to take heed they be not taken with the confidence of their Priests, that speak with good advisement even to impudency, and with such resolute courage, that many thousands are carryed away with it, and say, certainly men would never be so bold, if they were not possessed with the goodnesse of their cause: Let them not be deluded, the Beast hath power to speak great things, and he opens his mouth with all courage and confidence, and whispers it not, but speaks with impudency, and abundance of resolution.

Secondly, This may serve to teach us the danger of allowing to any mortall man an inordinate measure of power to speak great things, to allow to any man uncontrollableness of speech, you see the desperate danger of it; Let all the world learn to give mortall men no greater power then they are content they shall use, for use is they will: and unlesse they be better taught of God, they will use it ever and anon, it may be make is the passage of their proceeding to speake what they will: And they that have liberty to speak great things, you will finde it to be true, they will speak great blasphemies. No man would think what desperate deceit and wickednesse there is in the hearts of men: And that was the reason why the Beast did speak such great things, hee might speak, and no body might controll him: What, saith the Lord in *Jer.* 3. 5. *Thou hast spoken and done evill things as thou couldst.* If a Church or head of a Church could have done worse, he would have done it: This is one of the straines of nature, it affects boundlesse liberty, and to runne to the utmost extent: What ever power he hath received, he hath a corrupt nature that will improve it in one thing or other; if he have liberty, he will think why may he not use it. Set up the Pope as Lord Paramount over Kings and Princes, and they shall know that he hath power over them, he will take liberty to depose one, and set up another. Give him power to make Laws, and he will approve, and disprove as he list; what he approves is Canonical, *Use 2.*

Canonicall, what hee diſproves is rejected: Give him that power, and he will ſo order it at length, he will make ſuch a State of Religion, that he that ſo lives and dyes ſhall never be ſaved, and all this ſprings from the vaſt power that is given to him, and from the deep depravation of nature. Hee will open his mouth, *His tongue is his owne, who is Lord over him*, Pſal. 12. 3, 4. It is therefore moſt wholſome for Magiſtrates and Officers in Church and Common-wealth, never to affect more liberty and authority then will do them good, and the People good; for what ever tranſcendant power is given, will certainly over-run thoſe that give it, and thoſe that receive it: There is a ſtraine in a mans heart that will ſometime or other runne out to exceſſe, unleſſe the Lord reſtraine it, but it is not good to venture it: It is neceſſary therefore, that all power that is on earth be limited, Church-power or other: If there be power given to ſpeak great things, then look for great blaſphemies, look for a licentious abuſe of it. It is counted a matter of danger to the State to limit Prerogatives; but it is a further danger, not to have them limited: They will be like a Tempeſt, if they be not limited: A Prince himſelfe cannot tell where hee will confine himſelfe, nor can the people tell: But if he have liberty to ſpeak great things, then he will make and unmake, ſay and unſay, and undertake ſuch things as are neither for his owne honour, nor for the ſafety of the State. *Note.* It is therefore fit for every man to be ſtudious of the bounds which the Lord hath ſet: and for the People, in whom fundamentally all power lyes, to give as much power as God in his word gives to men: And it is meet that Magiſtrates in the Common-wealth, and ſo Officers in Churches ſhould deſire to know the utmoſt bounds of their own power, and it is ſafe for both: All intrenchment upon the bounds which God hath not given, they are not enlargements, but burdens and ſnares; They will certainly lead the ſpirit of a man out of his way ſooner or later. It is wholſome and ſafe to be dealt withall as God deales with the vaſt Sea; *Hitherto ſhalt thou come, but there ſhalt thou ſtay thy proud waves*: and therefore if they be but banks of ſimple ſand, they will be good enough to check the vaſt roaring Sea. And

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ſo for Imperiall Monarchies, it is ſafe to know how far their power extends; and then if it be but banks of ſand, which is moſt ſlippery, it will ſerve, as well as any brazen wall. If you pinch the Sea of its liberty, though it be walls of ſtone or braſſe, it will beate them downe: So it is with Magiſtrates, ſtint them where God hath not ſtinted them, and if they were walls of braſſe, they would beate them downe, and it is meet they ſhould: but give them the liberty God allows, and if it be but a wall of ſand it will keep them: As this liquid Ayre in which we breath, God hath ſet it for the waters of the Clouds to the Earth; It is a Firmament, it is the Clouds, yet it ſtands firme enough, becauſe it keeps the Climate where they are, it ſhall ſtand like walls of braſſe: So let there be due bounds ſet, and I may apply it to Families; it is good for the Wife to acknowledg all power and authority to the Huſband, and for the Husband to acknowledg honour to the Wife, but ſtill give them that which God hath given them, and no more nor leſſe: Give them the full latitude that God hath given, elſe you will finde you dig pits, and lay ſnares, and cumber their ſpirits, if you give them leſſe: there is never peace where full liberty is not given, nor never ſtable peace where more then full liberty is granted: Let them be duely obſerved, and give men no more liberty then God doth, nor women, for they will abuſe it: The Devill will draw them, and Gods providence leade them thereunto, therefore give them no more then God gives. And ſo for children; and ſervants, or any others you are to deale with, give them the liberty and authority you would have them uſe, and beyond that ſtretch not the tether, it will not tend to their good nor yours: And alſo from hence gather, and goe home with this meditation; That certainly here is this diſtemper in our natures, that we cannot tell how to uſe liberty, but wee ſhall very readily corrupt our ſelves: Oh the bottomleſſe depth of ſandy earth! of a corrupt ſpirit, that breaks over all bounds, and loves inordinate vaſtneſſe; that is it we ought to be careſull of.

Thirdly, it may teach us to obſerve the hand of God in all the vaſt out-runings of the Sonnes of men: when you ſee *Uſe 3.*

men outragious beyond all power, wonder not at the matter, *for he that is above is higher then the higheſt, and he regardeth it*, Eccleſ. 5. 8. A man would wonder that a Biſhop ſhould take upon him to controul all the Churches, and in very deed all the Common-wealths and Nations of the world, and that in ſuch high things both in nature and meaſure, that a man would think it were not poſſible for a mortall man to undertake ſuch a vaſt enterprize, yet they have done it, the Pope hath done it, and the Biſhop of *Rome* hath done it, but wonder not at it, *for he that is higher then the higheſt hath given him this power*, John 3. 27. not given it him in an Ordinance, but in his common Providence; This tranſcendant power that he is able to carry all before him without controll; it is a ſtrange power, he may ſay what he will, and doe what he will; for ſo many monethe, the time indeed is limited. So that it will be of this uſe to us, if we ſee men outrageous, and break bonds beyond meaſure in any common-weath or Church, our way is to ſee Gods hand in it, and to look up to him to muzzle that power: He is able to bridle the high King of *Aſſyria*, that whereas he ſpake great things, what is the God of *Iſrael* that he ſhall deliver you out of my hand; the Lord can put a bridle in his noſtrills and bring him back the way that he came. And therefore when men ſpeak great things againſt us, from any part of the world, know, that he that is higher then the higheſt regardeth, and our eyes muſt be to him, that he will muzzle ſuch, and take order to cut them off. *The Lord will cut out the tongue that ſpeaketh proud things*, Pſal. 12. 4. he hath promiſed to doe it, and he will doe it effectually. You have two places where the Lord uſeth the word to muzzle, the one is about the Sea, *Marke* 4. 39. the other is ſpoken to the Devill, *Mark* 1. 25. *Hold thy peace*, it is tranſlated; but the word in the Originall is, *be thou muzzled*: *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the Corne*, it is the ſame word: It ſhews that the Lord hath a muzzle for the great Sea, and a muzzle for the Devils of hell, when we have to deal with them: If it be the great King of *Aſſyria*, he will put his bridle in his noſtrils, and make him return back the ſame way he came: the Lord

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is above all; when they are above the reach of men, they are not above him; he ſits in heaven, *and laughs them to ſcorn.* Thoſe that have been moſt inſolent in blaſpheming, all Turkiſh or Popiſh blaſphemies, the Lord will muzzle them: In the mean time it is our part to ſanctifie his name that gives this vaſt liberty, that for ſo long they ſhall ſpeak great things, and no longer.

Fourthly, it may teach us that there is a proneneſſe in our natures, to abuſe all the providences of God, whether of ſpeciall mercies, or ſpeciall judgements; and it warns us to beware of the ſame, in the enjoyment of any mercy, or in feeling of any ſtroak of God upon us: Here was this Beaſt, ſo wounded in one of his heads, as it ſeemed to be deadly; he was again healed: The Lord viſits this Church with a deadly blow, by acts of his juſtice; and he alſo viſits it with great deliverances, and acts of his merciſull providence, and when he hath done, ſee his great admiration, and adoration, would you not think this ſhould melt the heart of a Beaſt? *but the Oxe knowes his owner*, ſaith the Lord, *and the Aſſe his maſters crib, but Iſrael doth not know, my people doth not conſider*, Iſa. 1 3. Though this deadly wound be healed, to the admiration of the world, yet conſider what little uſe he makes of it; when he gives him power to doe what he will, what doth he? He opens his mouth to ſpeak great things, and blaſphemies, and he makes war with all the Saints of Heaven: he doth much abuſe his glory. He was knocked on the head, becauſe he would affect ſuch vaſt Authority to be *Pontefex Maximus*; the Lord cracked his Crown, breaks the head of this enemy, and wounds the hairy ſcalpe of ſuch as go on in wickedneſs: He heals him again, and gives him great power; but what doth he with it? He abuſeth it againſt God, and againſt the Church of God, and ſpeaks great things, even blaſphemies: So there is a nature in us that will abuſe every mercy of God, to the corrupting of our hearts, and every judgment of God, and every deliverance from that judgement; one would not think what woſull diſtempers there are in our natures. If a body be ſtuft with choller, it will turne the whole body to feed the humour: So it is with us, we turne all the providences *Uſe* 4.

dences of God into diſtempers and outragous licentiouſneſſe.

But you will ſay, he was a Beaſt, and the Church a Beaſt; we hope Chriſtians ſhall do better.

See it in *Hezekiah*, when the Lord had wrought great deliverances for him, brought the Sunne ten degrees back, and avenged him of his Enemies; afterwards he recovered him from ſickneſſe, when his ſoule was brought to the jaws of death: yet when the Princes of *Babylon* ſent to him to enquire of the wonder, that was done in the Land, God left him to try him, that he might know what was in his heart, and then he ſhews them his great Treaſures, and works, and fortifications, that he had throughout his Kingdome: and it is ſaid, *He rendred not according to the benefits done unto him, for his heart was lifted up*, 2 *Chron.* 32. 25. 31. You ſee good *Hezekiah* is apt to forget ſickneſſe: It argues the depth of the body of Sinne which is not onely in wicked men (ſuch as theſe proud Prelats be) but in the Godly, in thoſe that are moſt eminent in Grace, they are not able to bear great Sailes; if God ſhews us mercy and judgement, it is a wonder to ſee what poore work we make.

Many a carnall heart will ſay, if he be delivered from ſickneſſe, or if he be at Sea in danger, if he get a ſhore; or if in Priſon, if he get but liberty, God and men ſhall ſee what a new man he will be: O the bottomleſſe depth of a deceitfull heart! let the Lord chaſtiſe us, and raiſe us up again, we forget our humiliation, and grow to exaltation; and if God helpe us a little, we grow to ſuch out-runings of ſpirit as we exceed therein: no gift that a man hath, no ordinance of God, but he will thus abuſe. And therefore we have cauſe to ſit down in duſt and aſhes, that we ſhould abuſe ſuch mercies as we dayly partake in.

Uſe 5. Fiftly, ſince this is the nature of wicked men, let God give them but liberty, and men give them liberty, and they will take is to the full: let God give a mouth, he will ſpeak great things; and if he have liberty to ſpeak great things, he will ſpeak great blaſphemies, againſt God, and his Tabernacle, and the Saints: Then this will be a ſhame to Godly men, if the

the Lord give us great things, a mouth to ſpeak all the good we can, and liberty to do all the good we can, if we doe not open our mouths and hearts to be ſpeaking and doing all the good we can ; It is not for us to ſtand ſnorting out the time which God hath carved out for us, but if a beaſt have this liberty ; if you tether a Beaſt at night, he knows the length of his tether before morning ; he will goe to the end of it before he have done : And you ſee this Biſhop the head of the Church, if God give him a mouth, he will open it : wicked men will take the utmoſt bounds of their liberty ; will wicked men doe ſo? why ſhould not the children of God then, and all that fear his name take the like care to improve all their liberties, and power to doe all the good we can ? doth God give a liberty for laying foundations, for eſtabliſhing juriſdictions, and liberty for well ordering our Families and Town-ſhips ; if the Lord give us opportunities, why ſhould we want a heart to improve them ? If the Beaſt hath a heart to improve his wickedneſſe to the utmoſt ; why ſhould not we improve all our Talents to Gods beſt advantage, to make it our whole ſtudy to doe all which the Lord requires, that ſo we may bear plentifull witneſſe in our Generations to all the liberties the Lord hath betruſted us with: It is not for men that have received five Talents, that is to ſay, five opportunities, to render to God as thoſe that have received but one or two ; *To whom much is given of them will much be required*, Luke 12.48. And therefore it behooves us all, as to know the liberties of Church & Common-wealth, ſo to ſet hand and affection a work to be doing all the good we can : If it were the Beaſt, take a patterne from him (but they muſt go faſt that the Devils drives) he would improve all his liberty : And why ſhould they not goe faſt whom the Spirit of God drives, and improve the liberty they have of God. And therefore it is for us to doe all the good we can, and to leave nothing to thoſe that ſhall come after us, but to walk in the righteous ſteps of their fore-Fathers. And therefore let us not leave, nor give reſt to our eyes, till in Family, Church, and Common-wealth we have ſet a patterne of holineſſe to thoſe that ſhall ſucceed us.

Laſtly,

Vſe 6. Laſtly, it may teach us a reverend uſe of the things of God, for all Blaſphemy againſt the name of God, or his Tabernacle, or thoſe that dwell in heaven, it is blaſphemy againſt God. It is ſaid here, there was power given to the Beaſt to ſpeak great things, and blaſphemyes: wherein did that lye? againſt Gods name, and againſt his Tabernacle, and thoſe that dwell in Heaven: So that blaſpheme any of theſe, and you blaſpheme God: blaſpheme the name of God, the Tabernacle of God, and thoſe that dwell in Heaven, whether Saints above, or Saints on Earth, and you blaſpheme God himſelf. And therefore it ſhould be farre from us to abuſe any ordinance or providence of God, for it is blaſphemie againſt God himſelfe; they are the name of God; Gods name is called on his providences: If we ſpeak evill of Gods ordinances or providences, as for a man to ſay, would to God I had never known ſuch a woman, it is blaſphemy; Gods wiſedome and righteouſneſſe hath ordayned it. If we be in diſtreſſe, or in any ſickneſſe, and we ſnarle againſt God, and mutter at our poverty and ſickneſs, it is to blaſpheme the name of God; all theſe are providences of God. To ſpeak evill of Churches, as if they were Congregations of Heriticks, or Schiſmaticks, or Congregations of Rebels, or Libertines, and Browniſts, and ſuch like, it is blaſphemy againſt the God of Heaven. Beſides, it is blaſphemy againſt the Body of Chriſt in the Sacrament, to think every Baker can make it, that is Popiſh blaſphemy. To ſpeak evill of the Saints of God on earth, to thinke to take liberty becauſe they are abſent; *Our tongues are our owne, who is Lord over us*: Little do we know how tender God is of his people: we cannot ſpeak evill of any in the Church, but we blaſpheme God: And ſo if we ſpeak evill of his providences, it is as much as if we ſpeak evill of God himſelf. And therefore how precious ought the name of God to be to us, to whom our names are pretious: It is but a ſcandall to a chriſtian brother, but it is blaſphemy to God, and therefore ſpeak not evill, as thinking it ſhall never come to his eare. If we ſpeak evill of Authority, of Churches, of Saints, or evill of them that doe evill, unleſſe you may take order

order to repreſſe it, the Lord himſelf looks at it as blaſphemy : and therefore we muſt not look at it as a light matter; our tongues are our own, and we may have liberty to ſpeak: I, you have liberty, but not to ſpeak blaſphemies, either ſmall or great. There is not the leaſt blaſphemy, but it is a great Sinne, and therefore greatly to be avoyded.

Revel,

Rev. 13. latter part of the 5. verſ.

And power was given him to continue forty and two moneths.

This is the continuance of the deſcription of the former Beaſt which the Apoſtle *John* ſaw riſing out of the Sea, to be the inſtrument of the Dragons power (that is, Satans rage) againſt the Woman, and her ſeed.

Among other parts of the deſcription (which have been opened) this Beaſt is deſcribed by the change that befell him, in his head, wounded, and healed; the effect whereof was,

1. The admiration of the world.
2. The worſhip of the Beaſt, and of the Dragon.

The third effect or event was the authority or power that the Beaſt did receive, and did exerciſe, and that power was,

1. *To ſpeake great things and blaſphemies*; which accordingly he did exerciſe, in blaſpheming the name of God, and his Tabernacle, and the Saints.
2. There was a power of continuance (as it is here tranſlated) *forty and two moneths.*
3. *There was given to him power to make warre with the Saints, and to overcome them.*

Of the firſt part, to ſpeak blaſphemy, we have already ſpoken. Now come we unto the ſecond part of the power given him, which is his continuance; *There was power given him to continue forty and two moneths.*

The note from thence is ſhortly this;

Doctr. 2. *That power and authority was given to this Beaſt (that is, to the Roman Catholicke Church) to continue, that is, to be active and doing, to be buſie fortie and two moneths.*

This expreſſeth the ſum and ſence of the words; they are obſcure as any place in the word, and therefore need your more diligent attention, and the power of the Lord Jeſus to cleare

clear his counſel and will in this point, *who alone openeth the Seales, and none can ſhut them.*

To open the words.

Power was given to him.] The word in the Originall is ἐξουσία which properly ſignifies the power of Authority or Juriſdiction; a ſoveraign kind of power (as it is here deſcribed in the ſeventh *verſe*) *over all Kindreds, and Tongues, and Nations:* Such power that all the world wondered at it, and adored, eſpecially that which they call the Chriſtian world, did exceedingly magnifie the power and authority of this Beaſt, and he ſpeakes here principally of Spirituall Authority, though it grew to Temporall Power in making Warr, in the 7. *verſ.* for he riſeth by degrees to further power, but authority was given him: Given him, by whom?

1. By God, that put it into the heart of the tenne Horns (that is, the tenne Kings) to give their Kingdoms with one conſent to the Beaſt, *Rev* 17. 17. So God by his wiſe and juſt providence gave him authority, ſuch as God hath ordained in his word; but he put it in their hearts by his wiſe and juſt providence.

2. This authority was given by Satan, who aſſiſted Antichriſt in the myſtery of Iniquity, in working ſigns and lying wonders, *with all deceivableneſſe of unrighteouſneſſe, till hee lift up himſelfe above all that is called God,* 2 Theſ. 2. 9,10. And indeed Satan wrought mightily, what by the ſophiſtry of the School-men, and by the policy of the Canoniſts, and what by the devotion of Cloyſter-men and Fryers, it was a wonder to ſee how he gained a mighty power againſt Churches all the world over.

3. This power was given him by thoſe States, the ten Horns which gave their Crowns with one accord to the Beaſt, that he ſhould rule in their Dominions. The chiefe Kingdoms in *Europe* are in theſe ten; our Native Countrey for one, *France*, and *Spaine*, and *Navarre*, *Sweden*, & *Denmarke*, and the reſt, they did with one accord give their Kingdomes to the Beaſt, that in point of Religion they ſhould eſtabliſh all Ordinances according to the wiſdome of his ſoveraign power: And in Temporall matters they gave him greater

power to depoſe, and diſpoſe of their Kings, then the *Roman* Emperour had in ſundry reſpects; for his was limited by Laws, but this was without Laws. 2 *Theſ.* 2. 4. *He oppoſeth and exalteth himſelfe above all that is called God.* That without all power of Laws he did out-rage out of meaſure. Given it was by their Devotion and Superſtition, God piercing their hearts much in thoſe times by the Miniſtery of their Fryars, that did wound their conſciences with the ſenſe of their murthers and luſts, that they were willing to do any thing for the peace of their Conſciences, and therefore willingly gave up all their power and Kingdomes into his hands; ſo it was given him.

Again further, he is ſaid to continue.] Some Tranſlations doe read it, *to make Warre*, but War is not in the beſt corrected Copies, but *making Warre* is ſpoken to in the ſeventh *ver.* But making War is not ſpoken to expreſly in this fifth *verſe*; but power was given him to be doing; and as we call it in a generall phraſe, to be (a *Factotum*) the onely doer of the world forty two moneths: That what he did was done, and what he did not authorize and allow, it was not done. If the Princes choſe an Emperour, if he accepted him, he ſtood; if he did not accept of him, he was not received. If any decrees be made, if the Biſhop of *Rome* eſtabliſh them (which is the ſeventh head) then they are authenticall; If he do not, then they are Apocrypha. So it is with Scripture; though it be ſuch as God never ratified, as the *Apocrypha*, but what ſenſe he gives it is Authenticall; He hath power to be active and doing. This word then ποιησαι, which is here tranſlated *to continue*, doth indeed ſo ſignifie uſually, when it is joyned with words of time; you have many examples of it in Scripture, as in *Acts* 15. 33. it is ſaid, *After they had tarried there a ſpace*, the word is the ſame as here, *continue.* So in *Acts* 18. 23. it is ſaid, *After they had tarried ſome time*; about three moneths. So in *Acts* 20. 3. you have there continuance or tarrying expreſſed by the ſame word: And *Paul* ſaith, *Night and day I was in the deep*, 2 *Cor.* 11. 25. the ſame word; he had his buſineſſe there, there he was duely, he continued ſo long. But ſometimes the word ever uſed with this word of time, ſignifies to be active and buſie: So in *James* 4. 13. *You ſay you*

will

will goe into such a Citie, & continue there a yeare, and buy, and sell, and get gaine; the same word here and there; you will be busie and gaining, &c. This same power therefore to continue and be doing, argues that this authority of power, absolute Soveraign power over Kindreds, Nations, and Tongues, this is here said to continue a matter of 42. moneths.

Now for these 42. moneths.] I would not busie my selfe in needlesse speculations: but I finde not any word of God a neednesse speculation for the Church to search into, and understand. We have had this number three or foure times before: For it is the same number, of which it is said, *The Gentiles shall tread under foot the holy City forty two moneths*, Rev. 11. 2. And 42. moneths, if they be dissolved into dayes, make up just the sum of a thousand two hundred and threescore days, allowing thirty dayes to a moneth as the old account was wont to do, which is the same time of the *two Witnesses prophecying, cloathed in sack-cloath*, Rev. 11. 3. And the same time of a thousand two hundred and threescore dayes, or forty two moneths, is just the computation of three years and an halfe; that is, *a time, and times, and halfe a time*; which time it is said *the woman fled into the wilderneſſe, and was nourished there*, Rev. 12. 6. So that all these are manifest to be contemporary (as they call it) to begin together in the same period of time, and to end together; The Beasts rising and continuing in power 42. moneths: The Gentiles (which is the Roman Catholick Church) treading down the true Church of God forty two moneths: And the two Witnesses prophecying in sack-cloath 1260. dayes: And the womans flight into the wilderneſſe, and her continuance and abode there 1260. dayes, where she was nourished by the prophecying of those two Witnesses: So that expound aright one of these, and you cleare the right Interpretation of all. Three questions therefore may be enquired into to open the durance or continuance of the authority of this Beast.

1. Whether this be a definitive, or indefinitive time?

2. Why it is sometimes reckoned by moneths, and sometimes by dayes: And

3. When doth this time take his beginning, and where doth it expire and take his ending. These things spoken to,

will reach as farre as God hath revealed to me.

Quest: 1. Answ. For the first of these Questions.

1. There be that think this time is not a definite or determinate time, but indefinite; forty two moneths shewes a good space of time, known, and determined by God, but uncertaine to the Church. Now I must confesse, that meaning doth not well sink into my heart, to receive it with any faith in Gods word; for if God would have put a definite time for an indefinite; a certain time for an uncertaine, I thinke he would rather have chosen (as he is wont to do) some such phrase as is wont to expresse illimited time, if it had been seven moneths, or ten moneths: *Thou hast changed my wages tenne times* saith *Jacob* to *Laban*; that is, many times: *How often shall I forgive my brother, till seven times?* I, *till seventy times seven times*: He doth not meanee, to limit us, but as oft as he doth offend, forgive, if he repent; or if he professe such repentance as you have no just exception against, forgive him: But when he saith 42. moneths, why not 600. moneths, for that is a definite time for an indefinite: why should hee say 1260. dayes, it is not a speech used in Greek and Latine to expresse an indefinite number: no more is the time, and times, and halfe a time, usuall in *Daniel*. Therefore I cannot rest in that Interpretation, though sundry have gone that way.

2. There be that take it indeed for a definite time, but they would confine it to three years and an halfe, for forty two moneths, or 1260. dayes, is just three yeares and an halfe, and that is true: But I cannot accept that Interpretation; and though it be common, yet our Divines do with one accord reject it: For this Antichrist which they say is their Beast (in which they say true) that he should come out of *Hierusalem* three years and an halfe before the great Judgment day, and prevaile against *Rome*: But that it cannot be taken for three years and an halfe, may appeare from the great authority he shall gaine in this time, and the power that he shall exercise over all Kindreds, and Tongues, and Nations; now for any one in three yeares and an halfe to overcome all Nations, and to rule them by an Ecclesiasticall and Civill power, it is incredible. The Leopard of *Greece*, which

which was a ſwift Beaſt, and had wings, yet he did not conquer the world but in twelve yeares, and it was a great matter to overcome it then: But this Beaſt is deſcribed to be a Leopard, but not with wings: now that he ſhould do as much in three yeares and an halfe without wings, as *Alexander* did in twelve years with wings, is not credible.

3. There is a third Interpretation that make indeed the dayes, and time, and moneths definite; that is, determined and ſet, and do limit them according to the account of the Prophets that take a day for a yeare: A like proportion of 42. moneths, of a *time, times, and halfe a time*, and of 1260. dayes; taking a day for a yeare, they will all come to the ſame period, to the ſame computation of 1260. yeares. Now that the Prophets do ſometimes ſo reckon them, appears from *Ezek.* 4. 5, 6. where the Lord did direct the Prophet to lye upon his ſide 390. dayes, according to the defection of *Iſrael* from the houſe of *David*, in all which time the Prophet did beare the burden of the defection of the People; and to repreſent that: *Son of man* (ſaith he) *I have given thee to lye ſo long, I have appointed each day for a yeare; thou ſhalt lye ſo many dayes, as their apoſtacy hath continued in yeares:* For from the defection of *Jeroboam*, to the captivity of the Land, they continued 390. years. *And after that* (ſaith he) *thou ſhalt turne thee, and lye upon thy other ſide forty dayes*, and that was the time of the renewing of the Covenant by *Joſiah*, in which the Lord was reconciled with his people: but the people falling into apoſtacy againe, it proved forty dayes more.

And ſo when the twelve Spyes had gone forty dayes, and ſearched out the Land, the Lord ſaith, *They ſhall beare the provocation of their Fathers forty yeares, after the number of the dayes in which yee ſearched the Land, even forty dayes, each day for a yeare*, &c. *Numb.* 14. 34. So that this is a Propheticall phraſe in myſticall Scriptures; when *Ezekiel* is to ſet out a viſion for God to expreſſe his Juſtice, he ſets it down dayes for years: Then it is not uncouth, but very agreeable to Scripture, to ſay 1260. dayes is ſo many yeares, and forty two moneths being ſo many dayes is all one, and thoſe dayes being three yeares and an halfe, if you reckon every

very day for a yeare, they will be juſt 1260. yeares; that therefore I take to be moſt agreeable to Scripture phraſe, and the ſenſe of the words.

But then here grows a ſecond Queſtion.

Queſt: 2. *Why doth he reckon ſome of theſe times by dayes, and ſome by moneths?*

Anſw. There may be a double reaſon of that.

1. When he deſcribes what the Children of God doe, he ſums up their actions by dayes. Children of light, it is meet that their actions ſhould be meaſured out by the period of dayes: The Witneſſes prophecying, and the womans flight into the wilderneſſe is ſaid to be 1260. dayes: But as God gave the Sunne to rule the day, ſo the Moon to rule the night, *Pſal.* 136. 8, 9. Now therefore when you are to ſpeak of ſuperſtitious devotions, they are works indeed of darkneſſe, and therefore are beſt reckoned by moneths, by that Creature in Heaven which meaſures out Night, the Moon: And therefore it may be, and ſo the holy Ghoſt uſeth it, if he ſpeak of the Gentiles treading under foot the holy City, though it be by day-light, yet it is a work of darkneſs; *They tread under foot the holy City forty two moneths*, Rev. 11. 2. And if Antichriſt be to continue long, all his continuance is but a work of darkneſſe, and therefore he is ſaid to continue 42. moneths: But what the Church do, and what the Witneſſes do, is reckoned by dayes, but it is the ſame time, the one makes day-work of it, and the other night-work.

There may be alſo this Reaſon; That the Apoſtle in theſe Prophecyes in the New Teſtament, might allude to the like in the old Teſtament, as to *Antiochus* whoſe diſpenſation was only a time, and times, and halfe a time.

Queſt: 3. Now for the third Queſt: *when this may be ſaid to begin, and when it may be ſaid to end?*

Anſw. There I confeſſe lyes the greateſt difficulty.

1. Some of our beſt interpreters pitch the beginning from the beginning of the Reign of *Conſtantine*, when the Man-child was brought forth, that is, advanced to Imperiall dignity, which ſome make in the yeare 304 after Chriſt; though it be true, of later times, they will by no meanes grant his Reigne began

began then, but two or three yeares after, and an easie mistake grows there; for when they come to measure out a Princes Reign, they begin in such a time, and a whole yeare is allowed to it, and it may be the next begins in that year, and so they bring a variation in Chronologies; but you may not wonder in such mistakes, if there be foure or five years variation, that makes no great difference; God knows certainly; but through reckoning the last yeare of one, and the first of another, applying the same to both, may sometimes make a yeares difference: But holy *Brightman* makes the beginning of that time to be in *Constantines* coming to the Crown, and thence expires the authority of this Beast in the yeare 1546. Now though his paines have been most serviceable to the Church of all that have written of this Book, and God is to be exceedingly magnified for him, and his Learning esteemed; that having such a Prophetical spirit, he spake so homely and plainly, that without pregnant reason I would not pervericate his judgment: Yet as it falls out ordinarily, there is something amisse in the best humane Writers that ever wrote; Therefore let me tell you what doth not satisfie me: The first is this, that neither in the beginning nor end doth it punctually jump and suite with all events described.

First, for the beginning, it is sayd, *the woman fled into the wilderneſſe, and continued a time, and times, and halfe a time, after the Dragon was cast out of heaven, and there was place found for him in heaven*; And it is true, *Constantine* made warre against the Dragon, but I cannot say there was no place for him in heaven, for this was the failing of the good Emperor, that he still allowed the Heathens Idols Temples to continue, though he shut the doors; and his Successor *Julian* the Apostate opened them againe, and restored the Dragon to spiritual authority, stated him in heaven as before with a great part of the Empire.

And besides this, certaine it is till *Gracians* time, they all kept the title of *Pontifex maximus* which was an honour belonging to the great Priest of *Jupiter*, or to the Devill; Onely *Gracian*, and *Theodosius* after him, being tender in conscience, refused it, then the Senate of *Rome* sayd if he will not

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be *Pontifex maximus* yet they will have him to *Rome*, and call him to *Rome*, and had it not been by a marvelous providence, they had wonderfully prevailed; for at the same time they did restore all the Temples as *Julian* had done, and established all the Revenues belonging to them, restored them all to the Preists, and the Devill had the place of worship as before; but the Lord putting them down by a mighty providence of his, through the prosperity of *Theadosius*, he utterly overthrew that title, and through the zeal of his spirit cast down the Temples, would suffer none of them to stand, rooted them out from East to West; Wherever there was any famous Temples, down he throws them; he utterly renounceth the *Pontifex maximus*, and will have no Temples; he doth confiscate the revenues to the Emperors treasury; and from that time forward indeed, they never recovered, there was no more place found in Heaven: It is true, *Constantine* began that war in the Empire: but war, it is not a Skirmish or a Battell, it is not soon done, but many times continues long, as between the house of *David*, and the house of *Saul*, and that for some scores of yeares: So in this case, the war began with *Constantine*, there holy *Brightman* takes it most right; but for the accomplishment of it, for the Devill to be wholly cast out, and no more place found in Heaven, that was not till *Theodosius* time; now from that time the Emperors renouncing the title of *Pontifex maximus*, the Popish sort thought it was a marvellous providence for the advancing of the Roman Catholick Church, that is this Beast; so the next year the Pope took up that name, and holds it to this day: what ever the Popes name be, it is *Pontifex maximus*, that is his ordinary style, not Bishop, or Arch Bishop, or Primate, or Metropolitan, these are but Images of the Beast, but the head of this Beast is *Pontifex maximus*, the chiefe Bishop of *Rome*: Now this was to the best observation that I can finde, in the year 395. about 90. years after *Constantines* time, or wanting one or two of that: Now that is therefore one Reason why I doe not conceive that these 42. months are only at least to be reckoned from *Constantines* beginning of his reigne, for they are reckoned from the

the time when there was no place found for the Dragon in Heaven, which was afterwards accompliſhed about 90 years after. Another Reaſon why I cannot goe ſo fully with that holy man of God, is, becauſe of the end of it, when he comes to 1546. It is evident that in that year the Councell of *Trent* did condemn the Scriptures, and advance the vulgar Latine to be the authenticall word of God: And *Charles* the fifth did prevail againſt the Lant-grave of *Heſſe*, & Proteſtant Princes of *Germany* in the year 1547. So by that reaſon it cannot end aright, for the Beaſt hath power given him to continue to make war for 42 moneths; now he continued longer then ſo, though it is true, his time was limited ſoon after; and therefore I cannot with ſo full aſſurance go ſo clearly with him in that, as uſually I do in his Interpretation, yet ſtill reſerving this liberty, according to the gift of the ſpirit of Prophecy he had, you may many times read the context of the word of God, it may be ſometimes ſomewhat more exactly according to the true meaning then allwayes is expreſt; which I ſpeak not to impeach the faithfulneſſe and learning of the holy man of God, but would give every man the honour that God hath put upon them, make uſe of their gifts, and leave them where they may at any time miſtake, the like liberty God forbid but may be left to others that come after us.

2. Therefore if you doe a little more narrowly ſearch the Text, and weigh every circumſtance in it, you may obſerve (as I take it) a double computation of this time in reſpect of the beginning and ending of it; for you ſhall read which Mr. *Brightman* rightly obſerves; that the woman fled into the wilderneſſe at *Conſtantines* coming to the Crown, it is true, for ſo it is expreſly ſayd, *Revel.* 12. 6. *She fled into the wilderneſſe, where ſhe had a place prepared of God*: and this was before the battell was fought; and then he tells you of the battell that was fought in *verſ.* 7, 8, 9. ; The end of which was, *there was no place for the Dragon in Heaven*; and now there is given two wings of an Eagle unto the woman, that ſhe might flee into the wilderneſſe into her place, where ſhe is nouriſhed for a time, and times, and half a time from the face of the Serpent, which is juſt 42 moneths. So that take

both theſe places, and it will appear there is a double beginning of this time; the one from *Conſtantines* Reigne, the other 96 or 97 years after, there abouts it was, there is the beginning of it. Now if you take it by moneths, and take it not as holy *Brightman* doth, the *Ægyptian* yeare, but the *Roman* yeare; methinks it is moſt probable to take the account of the *Roman* Affaires to be regiſtred by Roman computation, not *Ægyptian*, though it is true, *Rome* is ſpiritually called *Egypt*, but that's in another ſence, they did not follow them in computation; and though the *Ægyptians* count 30 dayes to a moneth, which ſuits well with this, yet it is not uſuall in Scripture; for roundneſſe of number ſake, they pitch a certain time of the moneth, 30 dayes for a moneth; and therfore if you count ſo may years in the *Roman* Kallender, you ſhall come ſomewhat neere the account of the continuance of the Power, and tranſcendant Authority of this Beaſt; and if you ſo reckon 1260. years, if you adde them to 300. and the odde four years after before *Conſtantines* beginning, there-abouts it was; and computations are not clear, the expiration will fall ſomewhat after the beginning of the reigne of Queen *Elizabeth*; And eſpecially if you take the account from more exact Chronologies, it will come in the year wherein the Pope ſent a Bull, that is, an excommunication againſt Queen *Elizabeth* to deliver her to Satan, which brought forth new treaſons againſt her that followed every year, and brought her at length the *Spaniſh* invaſion, hoſtile invaſion; but from that time it was, that the blaſt of his power was then broken; that whereas before if he had excommunicated a Prince, it was fatall, he could never have ſtood out, he had been everlaſtingly blaſted with his hopes, but from that time forward, is hath been truly ſaid by ſome, that have ſpoken of this time, that from that time all the Popes Bulls were but baubles; they could not prevaile againſt her, though they brought the Excommunication, and faſtned it upon the Cathedrall Church as they call it, and afterwards read it; ſhe going to prayer, uſed the words of the Prophet, *Pſal. Though they curſe, bleſſe thou, let them be confounded that riſe up againſt me, but let thy ſervant rejoyce:* God heard her prayer, and marvellouſly broke

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his power, he had not the power that the great Bishop of *Rome* had, who by his power should rend rocks in peices, and blast all before him, he never had that power after: God delighting by weak means to bring mighty things to passe: By her hand the Lord did maintain the low Countries, that this beast had great power over, his arme was broken there; and so against the King of *Navar* by her assisting him; and so in *Scotland*, she mightily prevailed to break his power there; and so in *Ireland*, where she set her hand, she brake mightily his power, and the power of Catholick Prin[illegible] though mightier then she. She renounced the Catholick Church, that is this great beast, and cut off his head to her best understanding, which was about the sounding of the seventh Trumpet, *Rev.* 11. 15. *When the Kingdomes of this world became the Kingdomes of our Lord, and of his Christ*: For then did begin the seventh Trumpet to sound, which brought the conversion of Kingdomes and States; that though the beast still continued, yet he still lost his Authority which he had before; what he did approve before, that stood, and what he did not, that fell to the ground. Now he hath so much power, that if *France* be more pravalent, or *Spaine*, he will take with them, as he thinks he may with his Catholick Sons for his own security: but his power is so blasted, that though he doth continue still, and will continue, yet a great Beast that rules all the world; that power the Catholick Roman Church hath lost, though he prevail with his superstitious inventions with those that are his in a carnall way, or from an opinion of their fathers honesty, *&c.* But yet the power is not left to the Bishop of *Rome* to doe all things, as in those former times he might; his word is not a law, nor his decrees so Authenticall, they are now considered of, even among Catholicke Princes; It is not now in his power to take up Controversies between *France* and *Spain*, if they will make war: Time was, they durst as well have eaten a Bears foot, as have ventured upon any war without his likeing; but that was the time when the armes of his power, and his jawes were not broken.

Thus if you take this Scripture as *Brightman* takes it, from

Constantines coming to the Crown, it will expire then about the time when the Bull came forth againſt Q. *Eliz.* and as they thought would be ſufficient to blaſt her, and all the *Huguenots* with her: But yet that makes but one beginning and ending of this account, whereas the Text makes two; for in *Chap.* 12. 6. when the child was caught up to God, and to his throne, and the woman fled into the wilderneſſe, then there was a great battle; that battle laſted 90 years, and then was the Devill caſt out of Heaven, and his Flamins, and Arch-flamins were blaſted with him, they had no power in *Theodoſius* time: from that time the Dragon was caſt out of Heaven, and perſecuted the woman which brought forth the man child, and there was given to her two wings of a great Eagle, that ſhe might flee into the wilderneſſe: Now I ſay according to this, there is another computation of this time, there was no more place found for him in heaven which was in the year 395. for two or three years, we muſt not pinch much; it is hard to keep exact account by reaſon of taking up one year from the Predeceſſor, which in ſo many years come to ſometimes more, ſometimes leſſe: Now if you ſhall take the Computation from that time, (tis true from *Conſtantines* time, the Church might fly into the wilderneſſe; for it is true, the Church is made a wilderneſſe if you ſet the doores of the Church ſo wide and pull down the walls, that whereas before, *it was a Garden incloſed*, Cant. 4. 12. now you let in vaſt territories, bring in the whole world, now you make it Catholick; now though it had no Catholick power; a Garden is made a wilderneſſe if you pull down the pales, take down the narrow watch of Officers, and let in all men that will thruſt in ambitiouſly to gratifie them; The Church was full of covetouſneſſe, whoredomes, adulteries, deceivers, haters of God, and the true power of Godlineſſe, even in his time, and ſo forward, was almoſt worn out, and never was ſo in all the time of perſecution; but after that the Biſhop of *Rome* had taken the ſtile of *Pontifex maximus*, and *Theodoſius* ſlept with his Fathers, then the Church grew more tranſcendantly Catholick, and that they thought he would be Lord Paramount; but yet his tranſcendant power did

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ſpring as he was cheif Biſhop, then he was univerſall Biſhop, for his power grew by degrees;) Now I ſay, if you take this latter computation, which alſo the Text doth, then if you reckon from 395. years, and adde to that 1260. years, putting theſe two together, they will expire in the yeare, that ſhall be according to the Roman account 1655. I will not be two confident, becauſe I am not a Prophet, nor the Son of a Prophet to foretell things to come, but ſo far as God helps by Scripture light, about the time 1655. there will be then ſuch a blow given to this beaſt, and to the head of this beaſt, which is *Pontifex maximus*, as that we ſhall ſee a further gradual accompliſhment and fulfilling of this Prophecy here. You muſt not think it ſtrange that ſome Prophecies receive a graduall accompliſhment; Sometimes you have a Prophecy of the 70. yeares captivity, which is accompliſhed by the redemption of the Church out of *Babell*; yet a more full accompliſhment ſhall be when the Church ſhall be delivered from this whore of *Rome*, and the Church of the *Jewes* ſhall be called againe. So it is here, according to the different computation of time, the wiſe God hath all ſeaſons in his hand, he doth foreſee, and foretell to his people when they ſhall come to paſſe: So that though the arme of his glorious power be broken, and his bones broken, that he is nothing that beaſt in power that he was, and hath not been ſince the ſending of that dreadfull excommunication, which was thought to be ſo dangerous to the famous Princeſſe I ſpake of; yet a power he hath over many Churches, and the power given him by the ten horns, they are not all broken; as in *Chap.* 11. 13. *The tenth part of the City fell by reaſon of the earthquake*: There was ſuch a fall, that a tenth part fell, but yet a great part ſtands ſtill to this day in ſome meaſure, that will take their Religion from him as they ſee cauſe, but not all in Religion neither, for the King of *France* will not yield to the Councell of *Trent* to this day; it falling out that his Ambaſſadors did not ſit in the cheiſe place, he will not authorize that Councell: Thus is his power broken, but yet it continues in ſome meaſure till a further accompliſhment of it, but for two or three years I cannot limit that, for there may

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be some uncertainty by reason of the variation of Chronicles that have sometimes more, sometimes lesse in the beginning and ending of the Reign of Princes: But otherwise, about that time will be the expiration of the power and great authority of this Beast: But already we see, by the blessing of God, his power weakned, but we look for a further accomplishment.

The matter hath required some-what large opening, but it is a counsell of God, and given of him for this end, that it may be expounded and explained: And the Lord hath promised blessednesse, *Chap.* 1. to those that read and search this Booke; and therefore he would encourage all to search diligently the meaning of it, especially as God gives opportunity: It was that which *John* mourned for, that he found none worthy to open this book, and to loose the seals thereof, only the Lyon of the Tribe of *Judah*: I think there is no man shall be diligently studious on this Book, depending upon the Lyon of the Tribe of *Judah* for helpe, but he shall find something more then he did expect. It is true, if a man go in confidence of his own gifts and knowledge, he may foole himself; but if in modesty of Christian wisdome, and in the feare of God; the spirit of any Christian Minister, or other that layes hold of this Book, he shall not be sent empty away: What light God hath given me in this particular, you have heard opened.

The use in a word is thus much.

Use 1. First, it is a word of stay to the soules of Gods people: It serves to strenthen our faith, that the Lord is exact in his Prophetical expressions: Look what he speaks, though it be many a yeare or day before, he will not faile to bring it to accomplishment in his time. It is truly observed, if God tarry long, *a thousand years with God is but as one day*, till the appointed time come: But when his time is come, then *one day with God is as a thousand yeares*: God will as soon faile a thousand yeares, as one day: Indeed till his time be come, he thinks it not long, though it tarry 1260. yeares; but when it is come, then he will not faile one day. It is a memorable speech that in *Exod.* 12. 40, 41, 42. *The sojourning of the children*

dren of Ægypt was foure hundred and thirty yeares: And it came to passe at the end of the foure hundred and thirty yeares, even the selfsame day it came to passe, that all the hoſt of the Lord went out from the Land of Ægypt: It is a night much to be observed, &c. Hee doth not say they dwelt there so long, but were sojourners there: *And it came to passe at the end of the foure hundred and thirty yeares, even the selfe same day, it came to passe that all the hoſt of the Lord went out from the Land of Ægypt*; as if God would put some Emphasis upon it: The word in the Originall is, *in the bones of the day*: It is an usuall Hebraism, the strength of a thing they call the bones of it; that is, in the face of all the people, in the strength of the day, even when it was full day: God kept reckoning to a day; he will as well faile a thousand yeares as one day when his time is come; and till his time be come, we must think it long if he stay a thousand yeares: It must therefore strengthen our Faith, that God is the same God in the New Testament, as in the Old; that if we could know times as exactly as God knows them, we might write, in the bones of such a yeare and day, the bones of the Roman Catholick Church is broken, and lyes bedrid; as it is foretold, *Jezebel shall be cast into the bed of affliction, and all that commit adultery with her into great tribulation.* Let it strengthen the faith of Gods people in every time; for if God be so exact in every circumstance, what time he sets, he will keep, then it may more strengthen us in substantiall promises and threatnings: and what ever the Lord hath spoken, be not discouraged, the Lord will make good what hee hath spoken, he will not faile of a minute of time when his period is come.

Secondly, it may serve to encourage us the more to pray to God for a speedy accomplishment of the power of this great Beast (the Roman Catholick visible Church) that hath bewitched the world for so many ages together, and to grow this way in our prayers for the destruction of him from yeare to yeare: and the neerer the time of the accomplishment grows, the more earnest should our expectations be to see the accomplishment, and the more earnest our prayers should be. *Use 2.*

You

You read of holy *Daniel*, that when hee underſtood by books, that the Lord had ſet the captivity for 70. years, then he ſet himſelfe by prayer and ſupplication to ſeek the Lord, in *Dan.* 9. 1,2,3. He takes this very occaſion; he found it was written that thereabouts it would be, and he found that time was at hand, therefore he wreſtles with God in faſting and prayer for the accompliſhment of that deliverance: And ſo ought we to do; and indeed about that time it is, that in the Expoſition of other Scriptures, that holy man of God that hath given light to this Booke; ſome-what after he encourageth to look for no ſmall changes that may befall the State: So that it may encourage us to look for ſuch a great mercy: It is a great mercy that the Lord hath diſcovered the vanity of ſubjection to the Roman Catholick Church, from day to day the Lord diſcovers it more and more to this country, and hath given us to ſee the true platform of a true Church, from which the Roman Catholick Church is ſo far diſproportionable (to be governed by a ſupream head, in ſtead of a particular Church ordered by Paſtors and Teachers, there is ſuch a vaſt diſtance) that well doth the holy Ghoſt call it a great Beaſt, a lewd Strumpet, to undertake ſuch an Inſtitution. Therefore as the thing hath been odious in Gods ſight long, ſo let us pray that he will go on to break the power of this Beaſt: It hath not been in vain, what a blow he hath given to the Image of this Beaſt, by the late ſtirs in *Scotland:* True it is, before great deliverances, there will be great afflictions, whether here, or elſe-where: It is an uſuall providence to the moſt faithfull ones of God: But what ever bitter cup the Lord may give us to drink of, yet the day of this great Beaſt is coming, wherein he is to go to perdition: He hath begun to fall before the Lamb; and if he begin to fall before him, ſay the Magicians to the Kings Favourite *Haman*, *Eſth.* 6. 13. *If Mordecai be of the ſeed of the Jewes before whom thou haſt begun to fall, thou ſhalt not prevaile againſt him, but ſhalt ſurely in falling fall*; that is, fall more and more: It's true, there may be ſome pangs, as a Beaſt when he is going to his laſt gaſpe, he will fling with his tayle, and with his horns; but he is falling, and leaves not falling till he

he finally fall; though there be pangs, as dying creatures, to win the horſe, or loſe the ſaddle, but otherwiſe he will never ſtand, that there may be a *Factotum* at that time, and will grow more and more after that time.

Rev. 13. 7.

And it was given unto him to make warre with the Saints, and to overcome them: and power was given him over all Kindreds, and Tongues, and Nations,

WHen the Devill, that is to ſay, the Dragon, could not find any longer reſting place in heaven, that is to ſay, he could no longer enjoy Soveraign and divine worſhip as the great God (*Conſtantine* and his Succeſſors having brought in Chriſt and his worſhip alone in ſtead of all the gods of the Gentiles;) He therefore to revenge himſelfe, makes warre againſt the Church, that were the rooters out of Pagan Idolatry: This warre, becauſe he could not manage by himſelfe, it being very ſtrong, he therefore ratſeth two Beaſts out of his power, the firſt and ſecond Beaſts in this Chapter; the firſt, from *verſ.* 1. to the 10. The ſecond, from *verſ.* 10. to the end of the Chapter. It was a third Roman State, not *Rome-Pagan*, nor *Rome-Chriſtian*, bnt *Rome-antichriſtian*, that is to ſay, the Roman viſible Catholick Church. This is deſcribed many wayes, by a wound given him upon one of his heads for a ſeaſon; that when *Rome* was ſacked, he was almoſt in a forlorn eſtate, and deſpairing of recovery; but being healed, the effects were

1. *The worlds admiration after the Beaſt.*
2. *Their worſhip both of the Beaſt, and of the Dragon,* which is Satan himſelfe.

The third event is *Power*, or as the word signifies, *Authority* (*ver.* 5, 6, 7.) And this *Power* and *Authority* did stretch forth it selfe to three employments.

First, *He had power given him to speake great things and blasphemies*; He might speak blasphemy by authority.

The second power that was given him, was to continue, or to be doing, to be acting and working all in all, for the number of 42. moneths, which in the former Chapter is described by dayes, and the dayes meant years, 1260. yeares, which have been at large spoken to.

The third power and authority given him, was, *To make warre with the Saints*; and that not a vain and loose war, but an effectuall prevailing war, a victorious war: *It was given him to make warre with the Saints, and to overcome them.*

There was also a fourth power given him, and that was *dominion over all the Kindreds, Tongues, and Nations*: All Christian Kingdomes, they did all of them submit their Crowns and Scepters to this Beast, the Roman Catholick visible Church, whereof the Pope is the seventh head, for he had seven heads, and ten horns: Five of them were fallen, the sixth then which was the *Cæsars*, and the Pope he was the seventh. Two of these Powers have been opened; *Power to blaspheme*; and *Power to continue, and be doing.*

I come now to the third Power or Authority given to this Beast, and that is, *to make war with the Saints, and to overcome them.*

The note then is shortly this;

Doctr. 3. *The Roman visible Catholicke Church had power to make warre against the Saints, yea and to overcome them.* They are in a manner the words of the Text, explained in their true meaning.

The warre that he speaks of (as I conceive) in this place, is not a spirituall warre (though that also this beast did make, for he caused all that dwelt upon the Earth to admire and adore him, and that was spirituall war:) But he speaks of such a warre here, the effect whereof is killing with the Sword; *Hee that killeth with the sword must be killed with the sword*, vers. 10. As if God would reward him in his owne kind: He that slayes many thousands of Christians with the sword,

sword, that is, by the power of warre, he himselfe shall at length be destroyed by warre also: So that he speaks of a war fought by Arms, by slaughter and blood-shed, by open expedition of Military persons fighting in the quarrell of this beast against the Saints of God. There is another warre mentioned in the 17. *Chap.* of this book, where it is said, this Beast, and the ten Horns, that is, the Christian Kings, that shall give their power and authority to this Beast, shall make warre with the Lamb; and they which are of the Lambs side, *are called, and chosen, and faithfull*, and here they are called Saints: But there you shall see it is not the same kinde of warre, but differing there from what is here; for there it is sayd, *They shall make warre with the Lamb, and the Lamb shall overcome them*; but here it is said, *He shall make warre with the Saints, and overcome the Saints*: So that one of these warres he speaks of, when he that hath smitten others, he shall be smitten himselfe; that is, towards the end of his Authority; then the Lamb shall make warre, and overcome him; but in the meane time he hath power to make warre, and overcome them, it is therefore a bloody warre: And it is not said that he began this war as soon as he began to do; for here are sundry acts and passages of Authority, before he comes to this transcendant power to violent warre: Hee was admired and adored in the consciences of all Roman Catholicks; Hee had done many things, spake great blasphemies many a day, and yeare together: And in the end he receives also this power, *to make warre with the Saints*; that he was able to muster up such an Army of his owne, or his Horns, that is, those Princes that were obedient to him, as he was able to make warr. Now this Scripture (I conceive) was accomplished in his wars against the *Waldenses* and *Albingenses* in the 12. Century after Christ, they held all things conformable to the Scriptures, and the Fathers, as they called them, and every way Orthodoxall, only they blasphemed the Church of *Rome*, this Beast could not tell what he had against them otherwise; but otherwise he commended them for their honesty, piety, and good dealing, and there was nothing culpable in their doing, but that they spake against the Church of *Rome*: now

againſt them did the Pope and the Catholick Church procure many expeditions of ſore warre for many yeares together, and in concluſion rooted them out of the Countrey, and ſcattered them up and downe, ſome to ſome part of *France*, ſome to *Bohemia*, ſome to *Germany*, ſome to *England*, and ſome to one place, and ſome to another: though the Papiſts did confeſſe that the people were not rooted out, but ſcattered; and where-ever they came, they propagated their Religion, that it was more and more ſpread where they came; but they overcame them, for they ſlew (as ſtands upon Record) about ten hundred thouſands of them, and did burn up their Cities, and Cattell, fel'd their wood, that there might be no more Hereticks neſtled in that wilderneſſe; and they did take a courſe that Midwives, and Mothers, and Infants in the womb, all ſhould be ſlaughtered by fire and ſword, that there might be no more continuance of that Generation: So that in this War the Pope did mightily prevaile, and proſpered ſo farre, that he ſpread all Chriſtendom, and in one battle did overcome a great many of the Saints: Whereupon the *Waldenſes* being warned by a Religious man ſent by the Biſhop of *Tholouſe*, to confeſſe the hand of God againſt them for Hereticall pravity, in blaſpheming the Roman Catholick viſible Church, and continuing ſo long in it, and to turn to the Catholick Church: For their defence, to anſwer the Temptation that was put upon them, ſaid they, it is written, *The Beaſt ſhall make warr with the Saints and overcome them*; therefore it is no argument of Gods being againſt us, in reſpect of our Religion, for he may acknowledg us Saints, though we be ſlain to this day; and therefore though there were but a handful left, they would rather dye, then yeeld to conformity to the Church of *Rome*. So you ſee the point opened: For the Reaſons,

Firſt, how this Beaſt comes to have this power to make warre.

Secondly, how the Saints come thus to be warred upon.

And thirdly, how they come to be overcome (for all theſe would be opened.)

Reaſon 1. Firſt, this beaſt had power given him to make warre by ſeverall

verall hands; First, the devout subjection of the ten Christian Kings to him, that gave their kingdoms and swords into his hand, *Rev.* 17. 17. God hath put in their hearts to fulfill his will, and to agree, and give their Kingdoms unto the Beast: The principall Kings of Christendome in those dayes came and gave their power to the beast, and by their power he was able to do wonders against all.

A second reason and cause of his power to war against the Saints, was, because of the prosperous successe which they had in the warre against Christians a hundred yeares before, and that was in an expedition of *Godfrey* of *Bulloign* in *Greece*, and Duke *Dalbo*, that went forth to recover the holy Land (as they call it) to overcome the Turks and Sarazens, and *Godfrey Bullen*, a Christian Prince, as they call him, they made him King at *Jerusalem*, there he continued, and prospered mightily in this war, and held it for many years together: and Christian Princes seeing the prosperous successe of this War which he had raised up to recover the holy Land, and the Sepulchre of Christ; therefore upon the same tearms that he did procure that Expedition against Infidels, he doth procure warre against these Hereticks, and out of the same notion there were gathered an innumerable company. *Reason 2.*

A third Reason was from the zealous Sermons of Fryars and Monks, exciting all Christendom to this Warr under the Standard of the Crosse in promise of equall pardon, as if the Expedition had been against the *Sarazens*, thence came he to make such authority to make Warre with the Saints, that if he call for it, it is done: He agrees upon it in his own Councell, and he gives instruction to all Abbots and Fryars, and Governours of religious Orders, that they should send out chiefe Preachers to call upon all the people, as in *Psal.* 94. 16. *Who wil rise up for me against the evill doers? or who will stand up for me against the workers of Iniquity?* Sometimes complayning of the slackness of men to holy zeale for Gods glory, and maintenance of purity of Religion, and sometimes a necessity of taking part with those that are Infidels abroad, and Hereticks and Schismaticks at home; They found their Explication amounting to that use, that whereas there had *Reason 3.*

been

been many Hereticks neſtled up in this Countrey, therefore it pleaſed him and the Apoſtle *Peter* to ſtirre up the Biſhop of *Rome* to vouchſafe the like plenary pardon to thoſe which would go to warre againſt theſe Hereticks, as thoſe which had prevailed againſt Infidels; and the promiſe of pardon did ſo farre prevail, that they ſhortly gathered together 300000. that in hope of plenary pardon of ſinne did give up themſelves to go on upon their owne charges; they would ſell goods and Lands for pardon of ſin, and peace of conſcience: And in thoſe dayes men were wont to be troubled at the Sermons of the Fryars and Monkes, and never found ſetled peace by pardon from Chriſt Jeſus, and never thought to look for pardon where it was: and they told them it was to be had by beſtowing their goods and lands thus; and thoſe Fryars and Monks did ſo inculcate and drive the nayl to the head in the hearts of people, that they were never at reſt till they went about this Expedition, there were raiſed a matter of ten Captains, *Simon Munford* was one, a notable Inſtrument for the Devill and this great Beaſt.

Reaſon 4. The laſt Reaſon was, the ſuperſtition of thoſe times, the deep devotion and dejection of ſpirit that was in the bodies of Chriſtians in thoſe dayes in regard of their ſpiritual eſtate: They being deepely convinced of ſinne, and ſharply reproved by the Fryars and Monks, who had a notable dexterity to ſling the conſciences of men, and wound them by the terrour of Gods wrath, ſometimes for their great exactions, ſometimes for their inceſt; ſometimes for their whoredome, and neglect of the Ordinances of the Church; and they had things ſo full againſt them, that it made them ſtrictly devout, and ſo were taken up in devotion to this great Beaſt, and the head of it, that all the world admired and adored him for his admirable and tranſcendant power, and keyes that he had to heaven (as they thought.) they all yeelded themſelves, ſome their bodies to fight, and ſome that had not ſufficient to maintaine themſelves, other good Catholicks were ready to caſt in ſome more, ſome leſſe, to maintaine them, according to their abilities, and happy he that could make ſomething to make warre againſt theſe Hereticks: So that lay all theſe together,

together, and you will see how he had this great power to make war with the Saints. Here was a great and vast change from the Institution of Christ, who confined all Churches into one Congregation, *that all may heare, and all may be edefied*, that one Parish Church should grow to that vastnesse, to levy 300000. to the warre, and that by a word of his mouth to have them all mayntained without grudging, for every man did thinke the worke as pious, a marvellous change: and well doth the holy Ghost say, *Hee had great power*, that the power of that Church should reach over all Churches, and shall have such an influence into Kings, that look what they shall dictate, all shall be ready, body, and goods, and life, and all to maintain them; you see the reasons of it, how he comes by this power.

But secondly, how comes he to make War against the Saints?

There is a double reason for that, one is taken from the profession, and practice, and conversation of these Saints: This was their practice, *They followed the Lamb*, as in the next Chapter; *I looked, and loe a lambe stood on the mount Sion, and with him an hundred fourty and four thousand, having his Fathers name written in their foreheads: These are they which are not defiled with women, for they are Virgins: These are they which follow the Lamb whetherso ever he goeth:* They kept themselves undefiled of this Antichrist of *Rome*, were not defiled with the whoredome of this great beast; in all things they consented with the Doctrine of the Primitive Church, and their hypocrisies, and whoredomes, and coveteousnesse, were things that would by no means be borne; therefore the Pope, who was the great head, discerning he was thus contested against, and (as they say) blasphemed, he thinks he does nothing, though he destroy *Turkes*, and *Sarazens*, and *Ægyptians*, and whoever took the Sepulcher of Christ, as long as those Heretickes at home were not subdued, therefore he thinks it as meritorious a worke to subdue them, as ever to fight for the holy Land. But there was another thing that made the war, for no warre can be made but by levying of Forces on both parts. *Reason* 1.

And

Reason 2. And therefore a second was, their taking up of Armes, in the just defence of their liberties, both of conscience and outward man: For if the Catholick Church had raised up all these Forces, and they had quietly submitted themselves like sheep to the slaughter, there had beene no warre then, there had been massacres: It would have amounted to that as the massacre in *Paris*, that a man did not lift up his hand, but they were slaughtered like dogs in the street: Though they come with fire and sword, yet unlesse they resist with fire and sword, it cannot be said to be war: Some set in against them, though their weakenesse caused them to presume, but it was to weak a businesse for flesh and bloud; *Wee wrestle not against flesh and blood, but against Principalities and Powers, and spirituall wickednesses*: They which trust to flesh and bloud shall be deceived; as these men, they stood out, and sometimes prospered, while the Earl of *Tone*, and some other Princes joyned together, though they were but few, they prospered; but war is not one Battel or two, and in the end they were overcome, and this Beast prevailed; and that's the reason of the 2d part, how he came to make warre against the Saints.

For the 3d, How came he to overcome them? Truly not by strength, he had very little that way; but

Reason 1. First, he overcame them by their a little too much confidence in the arme of flesh: when they see the King of *Aragon* set on, they come to be a little set on by the power of the King, and a great Battell recoyled by trusting to the arme of flesh. You read in *Heb.* 11.34. *That by faith the Saints waxed valiant in Fight, turned to flight the Armies of the Aliens*; but when our faith runne in another channell, that we grow confident not in the Lord Jesus, by trusting in him, but on the arme of flesh; we know what is said in *Jer.* 17. 5. *Cursed be the man* (ye though he be a good man) *that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord*: It withers, it cannot stand against the potent Army that rise up against them; though their enemies were never lesse in number, nor never lesse provided, yet they prevailed more then ever before.

And

The ſecond Reaſon was, by their attention to politick and deceitfull Treaties of peace; for when they ſaw the men were good Souldiers, valient in battell, and able to fight it out, and they found the 3000. that were to fight for plenary pardon three years, had ſerved out their time, and they had got as they thought, their ſouls ſaved, they would go home now, and they had got peace by this carnall confidence of theirs: So they perceived this war would be troubleſome, and the Hereticks were like to proſper, therefore they gather in the cheif Leaders to Treaties about peace, and great pitty that ſuch bloud ſhould be ſhed; therefore for the honour of *Rome* it were needfull to ceaſe the warre, and ſo would draw their cheif Leaders to firme leagues of Peace, and then they kept their beſt Generals in Priſon; and thus when they had got them to yeild to their pretences, then they had their neckes under their girdles, and their throats under their axes, they might hew them out of meaſure: Inſomuch that the King of *France* hearing of ſuch cruell maſſacre, he ſent to know what their Religion was; and though he ſent expreſſe charge that none of his Souldiers ſhould offer violence to them, yet they concealing his Letters, they went on in maſſacring the poor Saints, and ſcattering them up and down, in ſo much that they prevailed, partly by the Saints cleaving to the arme of fleſh, and by truſting their falſe pretences.

And there is a third Reaſon mentioned in the 10. *verſ.* ſaith he, *Here is the Faith and Patience of the Saints:*

It was Gods pleaſure to make it the ſeaſon of the Patience of the Saints: It was the ſeaſon wherein Antichriſt ſhould ſwell to his height, and the Saints be brought low, and their Patience be tryed to the utmoſt; and it being a time of the Saints Patience, it muſt needs be a time of their ſuffering; and ſuffer they did with much patience: but yet they were not utterly exterpated, for ſome fled to *France*, and ſome to *England*, and ſo propagated Chriſtian Religion, which after turned to the converſion of many, *John Huſſe*, and *Jerome* of *Pragues* Doctrine grew and ſpread more, till God raiſed up *Luther* to ſet forward the power of the Goſpell. Thus you ſee the truth of the Doctrine. *Reaſon 3.*

Uſe 1. For the uſe then, Firſt it may ſerve to let us ſee whence is the power of waging war; for the Text ſaith, it was given; *To him it was given to make war with the Saints: All men cannot receive this*, as our Saviour ſaith in another caſe, *but they to whom it is given.* It is not an eaſie matter for any to be able to wage war, it requires great ſtore of perſons, and great ſtore of Treaſury, and Fountain to maintaine both; And beſides all this, it requireth no ſmall meaſure of Wiſdome and Policy to undertake ſuch deſignes: all theſe you ſee the Lord gives, and gives them to thoſe that his ſoul take no pleaſure in, and to thoſe that in his eſteem are men of beaſtly ſpirits, yet he gives them power to make warre: He may bleſſe himſelf in his rule and bravery that they were able to goe againſt Infidels, and after againſt Heriticks as they called them, but indeed the Saints of God: but you ſee God gave power unto this Beaſt, which is therefore no cauſe of triumph or glorying that he hath recived ſuch a power, for you ſee it may be given to theſe that are enemyes to the Lord Jeſus.

Uſe 2. Secondly, obſerve this much, That the Lord himſelfe doth acknowledge even his poor children on Earth to be that which is commonly by priviledge ſequeſtred to the holy Saints in Heaven; He calles them Saints.

We think Saint-ſhip is a peculiar priviledge to the Saints in Heaven, when they have ended their dayes in peace and a good conſcience, then they are accounted Saints and Angels; but the Lord accounts them Saints while they live upon the Earth, whiles they are the Church Militant, a warfaring Church; while men undertake warre againſt them, and overcome them by warre, even then they are called Saints. And which is wonderfull, Saints when they are overcome, and that by their owne ſinfulneſſe; for they looſe not the Saintſhip, when they looſe the victory. The Lord looks at his pooreſt children here as Saints, though there be a miſerable body of death hang about them, that they cry out, *O wretched man that I am, who ſhall deliver me from this Body of Death*, Rom. 7. 24. Yea though they complain of their Pride, and Paſſion, and Luſts, and Hypocryſie, and many of-

fence

tences they finde against themselves, though they think themselves more flesh then any, though they thinke themselves (as *Paul* did) *Carnall, sold under Sinne,* (*Rom.* 7. 17.) yet then the Lord accounts them Saints when they are encompassed about with a body of Sin:

Yea which is worse then that, when they give way to their own Sinnes for a time, and doe withdraw their confidence from the Lord in this and that act, and put their trust in the arme of flesh: When they are so childish as to trust Popish pretences, when they are warred against, and overcome by enemies, and by their own folly; as *David* saith in *Psal.* 69. 5. *O God, thou knowest my foolishnesse, and my Sinnes are not hid from thee.* The Lord knew it, but yet he did not know it to hurt them, and loath them, and dishearten them: but yet they are Saints, and such as he account to be his, and not onely in regard of Regeneration, and the holinesse of Christ, but in regard of the fruits of holinesse begun in them, as he saith, *Rev.* 14.4. *These are they which are not defiled with women.* They are sincere in their course, and keep faith and a good conscience in the main, and where they do fail, they judge themselves: Indeed in darknesse of Temptation they may be surprised, but they judge themselves for it, and God looks at them as though they were without fault before his Throne; when it comes to the Throne of God, the Lord Jesus covers it with the Robe of his Righteousnesse; and in the intentions of their hearts and endeavours they are according to God; if they be carried aside, it is by humane frailty.

Now this is comfort that the Lord accounts them Saints when they are warred against, (as here in the Text) and all the world thinks it a matter justly deserving Salvation to shed their bloud like water, then doth the Lord beare witnesse they are Hereticks. So that let every christian soul carry this home with him, that it is not every act of unbelief that makes a man no Saint, for these trusted too much upon the forces of others, and if they had prevailed, for God never failes any that put their trust in him; never do the Saints fail in any expedition to men but when they faile in trust to God, 1 *John* 5. 4. *This is the victory that overcometh the world,*

even our Faith : He that believeth in the Sonne of God for Redemption and Protection, and turnes not aſſide, whether he go forth with many, or with few, it is all one for that ; if it were but *David* with a ſling and a ſtone, he ſhall prevaile againſt *Goliah* : The Lord is faithfull, never did any faithfull ſoul periſh till his faith failed and ſhrunk ; and then when *Peters* faith ſhrinks, he begins to ſinck. But it may be a ground of much conſolation to any Saint of God, the Lord doth not diſſaint a man, or caſt him out of the Catalogue of Saints for this and that failing, but ſtill they are Saints, a Saint in peace, and a Saint in warre, even when they are overcome ; when they are in calamity, and the plowers plow upon their backes, and make large furrows, they are the Saints of God, ſtill leaning to the Voice and Councell of the Lord ; and when they ſtart aſſide to Popiſh pretences : Onely when they cleave to the Lord, and truſt ſteadfaſtly upon him, then they proſper and flouriſh ; but if they begin to ſhrink in their faith, and to harken to pretences and terms of peace, then wonder not if you ſee them overcome, yet ſtill faith is invincible, and their cauſe and Religion is propagated by their diſpertion, it was not deſtroyed. And therefore if the Lord accounts us Saints, it behooves us to be aſhamed of every paſſage of our lives that doth not become the Saints of God. When Religion came low, and Antichriſt overſpread the world, the Lord accounted his faithfull ones to be Saints ; in this battel there was a Generation of Saints whom he owns : and therefore how much more ſhould we that live in dayes of peace and liberty, bring forth fruits of holineſſe in our converſation, that the Lord may account us his Saints whoever came to make war againſt us.

Vſe 3. Thirdly, this may ſerve to teach us the lawfulneſſe of chriſtians waging warre in their own juſt defence. You ſee it evident here, the Beaſt did make warre againſt the Saints, and did overcome them at length, though at firſt the Saints overcame them, and killed divers of them ; they ſtood upon their own defence, and it it is not laid to their charge, but ſtill they are accounted Saints while they make warre : It is true, their confidence in the arme of fleſh, and liſtning to Popiſh pre-

pretences was an argument of weak neſſe, and timerouſneſſe, but it was not their failing to reſiſt: and had they not hearkned to thoſe ſuggeſtions brought to them by thoſe that lye in wait to deceive; had they not leaned to humane policy, and truſted to humane ſtrength, they had certainly proſpered. It is true indeed, when the Laws of a State are armed againſt Religion, though chriſtians be fewer, or more in number, they are to ſubmit, and not take up armes; and that was the conſtant practice of the Primitive Church, the Laws of the Empire being for Idolatry, they willingly ſuffered, though they were more then the reſt. Or ſecondly, when the Laws of a State are ordayned for Religion, private chriſtians muſt lift up their hands, to right the abuſe of the Laws, and therefore *David* being a private perſon, he would not lift up his hand againſt *Saul*, the Lords Annointed, though he did againſt Law. But yet neverthelefſe, if the Law be for the maintenance of Peace and Trueth, and true Religion; and Governours and Princes will againſt Law, and beyond Law, and conſequently againſt the Oath which themſelves have taken to maintain the Laws and Religion, if they will make warre againſt the Saints, and Religion, and Truth, or againſt the way of Juſtice and happineſſe, which they are ſworn to maintain; now in ſuch a caſe as this, It is as lawfull to take up armes of defence, as it was for theſe men to take up war in their own juſt defence.

Now they are not private perſons, but in the place of the Country: The Lord he put the power of the ſword into the head of their Guides & Leaders where they lived; and though they were by former Lawes engaged by way of Homage, yet now they may take up the ſword of their own defence and maintenance, in witneſſe bearing to the Truth to the laſt bloud: In ſuch caſes the caſe is much altered, for their Princes and ſupream Governours, they are all ſubject to the Laws and Oath of the Kingdome, and they have no power but according to the Lawes which are made: If therefore they take up a power againſt Law, and conteſt with the people of God, then this power which theſe holy men did exerciſe to maintain their peace againſt all oppoſition to be raiſed againſt them is lawfull.

For

Uſe 4. For a fourth uſe, it may teach all the people of God not to meaſure a cauſe by the event, nor perſons by accidents that do befall them, leſt they ſhould condemn the generation of the Juſt. It was a grievous temptation *Aſaph* lay under, to ſee the ungodly proſper, and have what their hearts could deſire, and himſelfe plagued all the day long, *and chaſtned every morning*, Pſal. 73. 3. to 13. and by this meanes he coudemned the generation of Gods children: But no matter though the Beaſt proſper, and the Saints are overcome, yet the Beaſt is a Beaſt when he proſpers, and the Saints are Saints, though they be overcome; therefore let us not judge of things according to their appearance.

Uſe 5. Fifthly, It may teach all the Saints in this Countrey, or where-ever, not to truſt the pretences of deceitfull men, eſpecially ſuch as are not ſound in Religion, and take heed alſo how you truſt upon your own ſtrength (let me put them both together for brevity ſake): We know not how ſoon any of us may be tempted in this kind, what warres may be raiſed againſt this Countrey (though wee have none for the preſent, nor feare none) yet in time we know not what may come: what, are we better then our Fathers? The Beaſt of *Rome* ſtill lives, his 42. moneths is not yet out (though his power he much weakned) but his Agents ſtill live: He is able to blow a coale to thoſe that look for ſalvation from him, to do this great and glorious ſervice to the Catholick Church and cauſe: And if it pleaſe the Catholick Church, then it grows a great buſineſſe to root out Hereticks, to blaſt them by cenſures of Excommunication, and Civill State; if it were ſo, we ſtand upon our own defence you ſee. It behooves you therefore, as you deſire to be faithfull to God, to Religion, to your Churches and Common-wealths, to your Wives, Children, Eſtates, as you deſire to be faithfull to his Ordinances, to the Kingly, Prieſtly, and Propheticall Office of Chriſt, to attend to that which theſe Saints neglected, that is to ſay, to attend to the word of Faith, and to the wiſdome of God: Truſt not upon the experience of your Captaines or Souldiers, to fight by Land or Sea: Truſt not upon your Caſtles or Veſſels by Sea, any thing you have, or may

may have: Truſt not upon the pieces of Ordnance, they are all vaine things to ſave if you ſtand in need (and yet of uſe.) Be prepared in this kind, that you may be inſtrumentall to Gods providence, but truſt not in them, they are but the Arm of fleſh: And if Wars come againſt *New-England*, it will be from *Principalities and Powers*, and fleſh and blood will not be able to with-ſtand them: They will be Principalities from Hell, or the great Beaſt, the Catholick Church, or from the Image of this Beaſt, otherwiſe there is no feare of any War: but if any War do come, truſt not in thoſe means you have, nor though all the Natives in the Countrey were on your ſide: and if any great Proteſtant States ſhould offer you help, uſe them, but do not truſt in them. It was the way of overcoming the Saints of God, they truſted on the arm of Fleſh, and that was their great folly, and that brought the hand of God againſt them; therefore ſee your Faith be ſincere, and upright to him.

Secondly, Leane not to the wiſdome of carnall reaſon, nor truſt not to faire pretences, you ſhall have your liberties longer eſtabliſhed, only ſomething or other you muſt give way to, and ſome principall ones muſt be ſingled out to treat of peace, but it was the ruine of this State: It behoves the Saints to ſanctifie God in their hearts, to truſt upon his grace, to cleave to the word of God; truſt what the Lord ſaith, and not what deceitful men ſay: It was a grave ſaying of an ancient Prince in *England*; *Obey according to the Law, and you obey the King: but if you obey what comes ſuddenly out of his mouth, or againſt Law, you obey not me as King:* And that is it which Chriſtian Religion teacheth; no Religion teaches a man more to obey Kings in wholſome Laws; to obey them, is to obey God in them, for Princes are ſubordinate to God himſelfe. The people do concur in making ſome Laws in every Common-wealth, and Princes have tranſcendant power over the People; and God forbid any ſhould ſpring out of this Countrey to plead againſt their Governours, and weaken their forces, but keep their Scepters freſh from one Generation to another; yet this is the beſt ſervice done to Kings, ſervice according to God: If Laws be made, let a man yield

active

active obedience to them, if they be good, and paſſive if they be evill; but againſt Law, contrary to the ſtream of Law, to make a man think himſelfe bound, in ſuch a caſe it is to flatter Princes and Powers, and not to yeeld profeſſed ſubjection to them. Therefore it behoves the people of God to know upon what terms they ſtand, that wee may carry our ſelves like loyall Subjects and Chriſtians, that the name of God may not be diſhonoured by any weakneſſe of ours, and ſtarting aſide on any hand or other.

BRITISH MUSEUM

Rev.

Rev. 13. latter part of the 7. verſ.

And power was given him over all Kindreds, and Tongues, and Nations.

WEe come now to the fourth thing which theſe words hold forth, and that is the power (or as the Greek word hath it) the authority which is here ſayd to be given to the Roman Catholick Church, and that is, *over all Kindreds, and Tongues, and Nations.*

The note is this,

To the Roman Catholicke viſible Church was given very ample juriſdiction and authority over all the Chriſtian world (if we may ſo ſpeake) or as in the Text, over all Kindreds, Tongues, and Nations. Doctr. 4.

And he meanes Kindreds, Tongues, and Nations of ſuch Countreys which were wont to be ſubject to the Empire of *Rome*, which were then counted all the Civill Nations of the world.

To open it briefly: *It was given him over all kindreds, tongues, and nations.*

Here are three words, and one include another: Nation is the largeſt; for in a Nation there may be many Tongues, and in one Tongue there may be many Kindreds. He had dominion and ſoveraignty over all Nations, or over the ten Kings; that is to ſay, the body of Chriſtian Princes, and all the Nations ſubject to them, they all gave their power unto the Beaſt, *Rev.* 17.17. No nation profeſſed Chriſtianity, but profeſſed alſo ſubjection to the Sea of *Rome*, that is, to the Romon Catholick viſible Church: And the Papiſts are large in this; *Bellarmine* makes it a 4th. note of the viſible Church, amplitude of power, and he gives ſundry inſtances: Stories are evident, that all Nations did profeſſe this Religion (ſpecially after the ſubduing of the *Waldences*, though they did before) ſetting aſide that remnant of the womans ſeed that

were fled into the wilderneſſe : Now no Nation in Chriſtendid profeſſe other Religion then Popery, eſpecially from the time of *Charls* the Great, to *Charles* the fifth, which was a matter of 720. years : There was no viſible profeſſion open, unleſſe in ſome ſecret corners of the world : no Nation held forth any other Religion then Popiſh, nor profeſſed ſubjection to any other Church. Now in every Nation there are, or may be divers Tongues, as in *England*, you have the Engliſh, and Welſh, and Corniſh Tongues, beſides others that are diſcrepant from *Engliſh* : But he ſaith not only every Nation, but every Tongue, that is, every Language, they all gave their power to the Beaſt : And in every Tongue we have many Kindreds, and there is no man that could ever ſay but ſome of his kindred have been Popiſh, or are Popiſh to this day, if not all, yet ſome of the ancienteſt, and thoſe the greater part, here is the univerſalisy of it.

And (I ſay) further, he had ample and great power ; for to have power over all argues amplitude. It is ſaid in the beginning of the 8 *verſ.* (which I will take in, and open here) it is ſaid, *They ſhall worſhip him* : That's a great power when it doth amount to inward worſhip, not civill, but divine worſhip. It was divine worſhip that he challenged, and all Nations gave him. To give Laws of faith, and worſhip, and government to all Churches in Chriſtendom , that was divine power peculiar to the Lord Jeſus. It was divine power to challenge to himſelfe impoſition of Kings, and depoſition of Kings without conſent of the people : To provoke the people to do it whether they liked their Prince or no , this is tranſcendant above all created power. Beſides, it was divine worſhip they gave, in giving him power over their Conſciences , challenging to himſelfe (and they alſo yeelding freely) a power to bind Conſcience with the Laws he gave them , to looſe their conſciences either from the Laws of God, in matter of Oaths ; to looſe them from guilt of ſinne, to looſe their conſciences from Contracts, from Confederacies, this is divine power ; *They all worſhip him, whoſe names are not written in the booke of the Lamb*, and ſome of them too for a ſeaſon, but they continue not, God opens their eyes to repent

of

of it, and to riſe from under it. It was divine power to challenge infalibility of Judgment, to judg of Scripture out of the Oracle of his owne braines : Theſe were all divine worſhip they gave to the Catholick Church, and to the head of it, the Biſhop of *Rome*. So that marvayl not (as the Text ſaith) *there was given*, Exaſia, ἐξουσία, not a lame power, but an unlimited power over all people in Church and Common-wealth, and over conſcience. There is nothing wherein the Catholick Church had not power throughout all Chriſtendome.

Now further, the Text tells you, *All this power was given*: He did not wholly arrogate this power to him (though he did ſo too) but it was given him, though he took it, and took all advantages to get it. *No man can receive any thing, except it be given him from above.* But he had it given him : Given him, by whom? by God, by the Devill, and given him by Chriſtian Kings, Churches, and Common-wealths, and Families.

Firſt, it was given by God in his juſt judgment : *God gave them up to deluſions to believe lyes*, 2 Theſ. 2. 11. And he gave two reaſons why God gave them up to thoſe deluſions. *Reaſon 1.*

1. To avenge their want of entertainment of the truth in love. *Becauſe they received not the love of the truth that they might be ſaved*, verſ. 10. 12. Becauſe they would not receive Chriſt, nor the ſimplicity of his government and worſhip (in Church-ſtate) therefore God gave them up to Satan, and to the man of ſinne, and to the Catholicke viſible Roman Church.

2. *That they all might be damned that have pleaſure in unrighteouſneſſe*, in the ſame verſe. The Lord gave them up therefore to damnable diſtempers, damnable uſurpations and Ordnances; the Lord gave them up for theſe two Reaſons, and they are one ſubordinate to another.

Secondly, this power was given by Satan alſo. For it is ſaid, *The coming of Antichriſt ſhall be after the working of Satan, with all powers, and ſignes, and lying wonders, and with all deceiveableneſſe of unrighteouſneſſe*, 2 Theſ. 2. 9, 10. By the efficacy of deluſion, which was by the jugling of thoſe great men in *Reaſon 2.*

thoſe times, for efficacy of deluſion is by miracles, ſo by deceivableneſſe of unrighteouſneſſe, which is three-fold; The ſophiſtry of Schoolmen, the policy of the Canoniſts that made their Laws out of the Popes decrees, ſtill advancing the Popiſh Church, and the head thereof, partly by the devotion of Monks and Fryars: And if you aske why Satan did this, there is a double reaſon of that.

Firſt, to revenge the injury which the Church did him by bringing forth a Man-child, a Chriſtian Emperour to depoſe him from his glory, wherein he was worſhipped as the great God of the world. Now when hee ſees hee is caſt off from the honour he had, *and there was no more place left for him in heaven*, it comes to paſſe that he pours forth a flood of barbarous nations and damnable Hereſies after the woman, and makes war with the remnant of her ſeed, *Rev.* 12. 13. 15.

2. A ſecond Reaſon that ſtirred up Satan, was out of the ancient enmity againſt Chriſt, and the ſeed of Chriſt, *Gen.* 3. 15. *I will put enmity between thy ſeed and her ſeed*, which is Chriſt; and all the ſeed of Chriſt, which are both publique and private Chriſtians, he hath an inveterate enmity againſt them all; and therefore he gives the Church of *Rome* all the power that Pagan *Rome* had.

The third ſort of givers of this large power to this Beaſt, and the head of it, the Pope was.

Reaſon 3. The voluntary devotion of Chriſtian Princes and States. They did voluntarily reſign themſelves up, and their Kingdoms, and States, and Churches, and Common-wealth, and Conſciences and all, to the obedience of the Sea of *Rome*, *Rev.* 17. 17. *They with one accord gave their Kingdomes to the Beaſt*; God put it into their hearts to do it; that is true, but they were left of God, and acted by Satan, and ſo were they brought about to give this power unto the Beaſt. Some were brought unto this by the Popes favour, and large gifts he beſtowed upon them.

Charles the Great had his Empire from the Biſhop of *Rome*, and tranſlated it from *Conſtantinople* to *France*, and *Germany*, and therefore he had reaſon to ſtand to the Authority that ſet him up. And the ten Kings of Chriſtendom that roſe upon

on the demolition of the *Grecian* Empire, which was then called the Empire of *Rome*, their absolute authority did much depend upon the Bishop of *Rome*; if the *Grecian* Empire had not yeelded, they had been liable in conscience to restore these ten Kingdoms: In point of State-policy, they had cause to be much observant to the Pope: But that is not all, for they could never have done it, had not the Subjects yeelded: And what moved them? Truly they were all taken with the Religion of the man of sinne: That flood of Heresies and Abhominations which the Catholick Church did hold forth (as in a cup of poyson to the world) these earthly sort of Christians swallowed it all up. They were carnall, and yet superstitious and devout: Carnall, for want of saving grace and regeneration: And devout, for then generally Christians lay under the terrour of the Law, as in *Rev.* 9. 5, 6. *The locusts came in*, which were the Fryars and Monkes, and they had this power to sting their Consciences even to the death, that a man would give all he had for pardon of sinne: Now having power to sting mens Consciences, but not to heale them; to kill, but not to make alive, they were now fitted to receive the Impression of the Popish Religion; and that religion to men so qualified and disposed, was fit to heal them overly, and to skin the wound of Conscience; and there are three things in that Religion that helped to skinne over the Conscience.

1. The suitablenesse of it to humane and naturall sences.
2. To carnall naturall reason.
3. To naturall Conscience.

For these three concur, and that strongly in this Religion, to carry all Christendome after it.

First, for naturall sense: All that have travayled into Popish Countreys know that their Religion is composed to naturall sence.

1. To satisfie the eyes with goodly Images, and Pictures, and gorgeous Temples, and Vestures, that young and old are taken with these goodly spectacles.
2. For the eares; you know in their Cathedralls what curious musique they have, both vocall and instrumentall.

3. For

3. For the ſmell, you have Incenſe and ſweet perfumes to entertaine you.
4. For the taſte, you have double Feaſts and ſolemn Feaſts, many Feaſts full of luxury and ryot.
5. For the Touch; there is toleration of Stews, to give up their names to Stews: They will not ſuffer men to live, unleſſe they give up their names to be free of ſuch unclean houſes: And if you commit any lewdneſſe, then it is eaſie to come off with ſome light penances; and eſpecially the purſe, that will doe all. Theſe things marvellouſly pleaſe the ſenſe.

Secondly, for naturall Reaſon, it ſuits marvellouſly with naturall reaſon.

1. To hold forth an hiſtorical & implicite faith. Hiſtorical the Devils may have: and implicite, for a man to believe as the Church believes, and hee believes this Faith hath power to quench all temptations of the Devill.
2. To hold forth ſuch a repentance as conſiſts in Contrition, Confeſſion, and Satisfaction; *Judas* reached all this: For contrition, his heart was humbled in ſence of his ſinne. For confeſſion, *I have ſinned in betraying innocent blood*: And for ſatisfaction; *He brought again the thirty pieces of ſilver*; He would not meddle nor make with them.
3. To hold forth ſuch an obedience as a man may be able to perform and keep the whole Law of God, which he thinks to be eaſie: And this doth pleaſe naturall Sence to work our own ſalvation.
4. To hold forth pardon of ſin for money, and for bodily exerciſes.
5. Uncertainty of Salvation.
6. Such a frame of Church-government as keepeth all in a politick order and unity: That all Popiſh Churches be ſubordinate to ſuch a Biſhop, as he is to ſome Metropolitan, and they to ſome Primate, and all to the Biſhop of *Rome*. And why? From one unity aſcends, and it is good to keep unity: And ſo to look at a mans ſelfe as unworthy to come into the preſence of God, and to call upon

upon Christ, and therefore manners would make a man cleave to some he-Saints or she-Saints, and they shall present their prayers to Christ, and Christ to the Father, which is very plausable to naturall reason: And for our Fathers which grew zealous of that Religion, we should not damn them to hell, Reason abhors that.

Thirdly, for naturall Conscience; it will counter-work with God, and walk in equipage with God all the way, that is to say, for a man to look to find according to his works, natural Conscience hath this in Nature, it is ingrafted in nature from the God of *Adam*, from his Ordinance in Nature, or the rudements of it restored.

1. Election of Faith, or works foreseen.
2. Redemption of all men alike.
3. Conversion by the power of free-will. This is in the natures of all men, by the very Law and works of Nature.
4. Justification by works, naturall Conscience dictates that; *Do this and thou shalt live*; do it not, and thou dost forfeit the favour of God; but receive it, and thou hast fellowship with God.
5. Perseverance by our owne endeavours.
6. Glorification by merits of works.

All these suit with naturall Conscience, that Conscience is satisfied if the work be accomplished; if not, then they make satisfaction: If they faile in these works by giving way to this or that arrogance that the work is not compleat, then Conscience hangs in some dispence and demur: And if they cannot satisfie all in this world, yet they should do what they can by giving to this and that good use, and do pennance for their sinne: And if all faile, they may make satisfaction in Purgatory, and not sink downe to the nethermost Hell: These things be very acceptable to naturall Conscience. Thus we see how it comes to passe, that to this Beast was given authority and power over all Kindreds, Tongues, and Nations.

Obj. *You will say to me, But doth not this crosse some other Text, in* Rev. 5. 9. *where it is said, the Lord hath redeemed his people out of*

of every Kindred, and Tongue, and Nation? If the Pope had this power over every Kindred, Tongue, and Nation, where ſtands Chriſts redemption?

Anſw. I anſwer, for Chriſts Redemption, it is ſome out of every Kindred, Tongue, and Nation, *whoſe names are written in the Lambs booke of life*, but it was but a remnant: There is at this time a remnant *according to the Election of Grace*, Rom. 11. 5. But otherwiſe all Kindreds, Tongues, and Nations have been ſwallowed up by the uſurpation of this Beaſt, and by their ſubjection to him: So that Chriſt hath his number out of all theſe; but it is the Beaſt that carryes away the body of them, for that ſeaſon eſpecially: He did rule over them by a kinde of ſacred Authority, in the conſciences of men, becauſe he had this abſolute power in Churches, a great power for 1260. years together: whether you reckon from *Conſtantines* time, or *Theodoſius* his time, he had a marvellous power in Kingdomes, Nations, and Common-wealths. But notwithſtanding he had this power in thoſe times, yet Chriſt kept the intereſt in his own choſen, as in *Rev.* 14. 1. where he had 144000. that were ſpotleſſe virgins.

Anſw. 2. The Lord Jeſus will at length challenge all his own, purchaſe them into his own hand, when at the calling of the *Jews*, all the Kingdomes of the world ſhall be given to the Saints of the moſt high, *Dan.* 7. 26, 27. The Lord will take them all into his own hand, and power and juriſdiction, but he muſt firſt throw down this enemy that hath uſurped over his purchaſed poſſeſſion: But in the mean time this Beaſt ſwallows up all for ſo many Ages together.

For the uſe of the point.

Uſe 1. Firſt, it may be to refute the Papiſts that give this as a true note of the Church, namely, amplitude of dominion, as the Catholick Church had: They give this for an infallible note of the Church; now that note you ſee is here evidently aſcribed to the people that worſhip the great Beaſt, of whom the Lord ſaith here (*ver.* 8.) *their names are not written in the booke of the Lamb.* So that this is a note, not of an Apoſtolicall Church, but it may be a note of an Apoſtaticall Church that is fallen away from the Apoſtles Doctrine: It is a true deſcription

description of that State of the Church. You see here *Power was given over to the Beast over all Kindreds, Tongues, and Nations*: And therefore amplitude of dominion is not an inseperable character of the Spouse of Christ; for it may be given to those that are not the Church of Christ, even to those that are but a Beast in the sight of God, not his Spouse. I may rather say the contrary, that amplitude of Dominion was never a note of a Church of Christ since the world began: For in the old Testament the State of the Church was Nationall, and they had power over one Nation, and sometimes conquered others, as in *David*, and *Solomons* time, they conquered the *Philistims*, & *Ammonites*, and *Moabites*, and *Edomites*, but it was never over all the whole world, and that dominion which they had, they did not challenge it by Church power, but left them still to their own Religion, for the Commonwealth propagated their power by arms, having first occasion of warre given them by their arrogance to them. In the dayes of the new Testament, the Church that Christ instituted reacheth no further then to their own members, and their own members reach no further then to one Congregation, *that all might hear, and all might be edefied*, 1 *Cor.* 14. 23. So that if Church power extends no further then the bounds of one Congregation; then that Church that swelleth and stretcheth forth her power all the world over, Kindreds, and Tongues, and Nations; what an out-ragious swelling Beast is that, that reacheth such vast dominion beyond the proportion that the Lord gave to his Church? If you should see a body swell to such a vast bigneſſe, that his armes shall reach from one end of the world to another, would it not be counted a monster? So in this case, the Lord hath limited the power of the Church within it selfe; it is a great power that they have, but not so great as to binde conscience, unless it be Ministerially, and so they have power to binde Kings in chains, and Nobles in lincks of Iron; but to have power, judiciary power over the Scriptures, and over the conscience, over and above the application of the word; it is such as the Lord never gave to any Church, but it is arrogated, and usurped by the man of Sinne.

Use 2. Secondly, it may serve to teach you the proneneſſe of your natures to that which is evill, above that which is savingly and spiritually good. This power over all Kindreds, and Tongues, and Nations, *the Lord hath purchaſed by his death*, Rev. 3. 9. *He dyed and roſe againe that he might be Lord both of quick and dead*, Rom. 14. 9. And upon his reſurrection, all power was given him in Heaven and Earth, *Mat.* 28. 18. He prayed for this power, and the Lord promiſed to give him it. *Pſal.* 2. 8. *Aſke of me, and I will give thee the Heathen for thine Inheritance; and the uttermoſt parts of the Earth for thy Poſſeſſion.* This hath the Lord bought with his pretious bloud, and paid for by the power of his eternall Spirit; and yet never did the Lord Jeſus enjoy this power to this day, which the man of Sinne hath enjoyed for ſo many years together. He will enjoy it at lenght, when he ſhall call in the *Jews*, and with them the fulneſſe of the *Gentiles*, and reigne in Soveraigne Authority both in Church and Common-wealth, according to all the Councell of his word and will: But yet it was never known to this day that ſo many Nations did ſubmit their thrones to the Dominion and Government of Chriſt, and to the Truth of Chriſt, and to worſhip him with the ſervants of God, notwithſtanding the purchaſe which Chriſt hath made of this Soveraignty, and notwithſtanding the efficacy of his prayer for obtaining this power, that hee might have dominion over all. As ſoon as *Conſtantine* brought the world to become Chriſtian, the woman ſhe fled into the Wilderneſſe: The true worſhippers of Chriſt were ſoon troden under the hatches, a mountaine of corruption in Church Government overwhelmed them amain, that you cannot ſet the time when ſo many Nations ſerved him, and were as ready to take up arms in his quarrell, as they have done for the man of Sinne.

You will ſay, did they not for the recovery of the holy Land, many Churches conſpire and lay their heads together, and engaged themſelves for this Warre? why, when they they undertook that Warre, was it Chriſt that commanded any ſuch thing, that Churches ſhould engage themſelves, and their Eſtates, and Lives, and Souls, and all for the recovery

very of the holy City; was it not meerly undertaken by the Bishop of *Rome*, and by the motion of the Catholick Church in a Generall Councell? The Roman Catholick Church met in a Generall Councell, and they agreed to set about this expedition; They promised pardon of Sinne to the people, and in hope of that, and such like things they went about it. It was service to the Beast, not to Christ: God never acknowledgeth it as any service to Christs Kingdome: It was for the advancement of the head of the catholick Church; but as any grew more wise, they grew more afraid of them.

So that it is a wonder to see; never did the the Christian world give that Authority to Christ, as they have done unto the Pope, and his Institutions, which are not Ordinances of Christ. Yea let me say another word (which is above what I said:) It hath been a very rare and singular case when any man would acknowledge a particular visible Church, depending on no power, but Independant within it selfe: It is such a rarity that a man may here and there indeed finde it in times of persecution (in 3000. years): But after the Church came to peace, it is very rare to heare such a matter till you come down to the *Waldences*, and *Albedences*, and those poor Churches that were scattered in the Wilderneſſe. It is very hard to finde the Church of Christs Institution to remain in the world, whereas this Roman Catholick Church reigns in the world: This is a great power, and yet this power the Church of *Rome* had. The Harlot reigns over Kindreds, Tongues, and Nations, whereas the true Spouse of Christ hath scarce a subsistance in the world.

So that consider, if it did not smite with our hearts to close with the Inventions of men, with satanicall power rather then with Christ, it were not possible there should be such aberations from the Institutions of Christ, were it not for the impetuous licentiousneſſe of the hearts of the Sonnes of men. And therefore when there is such a vast swelling, that many Congregations shall be but one Church; how shall we go home edefied by such discourse? This belonges to all the Churches, to take the opportunities that we have, that we may not runne headlong upon the devices of

men, or our owne wits, to that which is ſuitable to ſence, and naturall reaſon, and walking according to the light of naturall conſcience. Conſcience was never ſo corrupt as in corrupt nature it is; and reaſon never ſo blinde as in corrupt nature it is, and ſence never ſo luxurious. A man is ready to pleaſe ſence, his pallat, his noſtrils, his eye, and hand, and touch, and naturall reaſon, and conſcience, a manis marvellous free that way; ſo free, that the leſſe a man diſcerne it, the more he is captivated to it. And therefore let every man know that we carry about with us a principle of ſubjection of our ſelves to the Ordinances of men rather then to Chriſt. If it be to ſpeak to our owne honour and applauſe, we have words at will, and hearts that runne full ſtream that way; If it were to ſet out our ſelves, or our friends, we are open hearted, and open mouthed that way: but if it ſhall be to give glory to God, in the preſence of a particular viſible Church of Chriſts Inſtitution, there we are marvellous unwilling to ſubmit to edifie our brethren, and glorifie God. If it were to an Ordinance of man, it is a wonder to ſee how men will runne and ride to give ſatisfaction to this and that Epiſcopal Court higher, and lower, and clear all ſcores there, that we may not be debarred of Chriſtian buriall, or Church Communion, though it may be we cannot have it with mixture of corruption, and can ſcarſe cloſe with it, eſpecially thoſe that are enlightned:

But when we come to ſanctifie God, & his praiſe, and holding forth our own ſhame, there is an inward principle in us to conſider whether it ſtands with our honour, and credit, with our peace, and ſafety; a world of carnall reaſon and conſcience will worke together in this caſe, and inwardly ſo reply, and muzzle the hearts and conſciences of men, that it is a wonder to ſee what ſhifting and daubing there is, which they willingly give up themſelves to, when they are called about the inventions of the Sons of men.

Uſe 3. Thirdly, it may teach us, if the whole world have runthus mad and wild, to give their Crowns and Scepters, Churches, Common-wealths, and conſciences, to have power put upon all theſe of their own choiſe by the man of Sinne, every Kindred,

dred, Tongue, and Nation : what a ſhame will it be if we be not as truely devout in our Religion ? as it is ſaid of *Cornelius*, *Acts* 10. 1. *He was a devout man*, a Godly man given up to God ; So ſhould we give up our ſelves to the Lord, and ſacrifice our credit, and profit, and whatever wee have to the Lord. There have been men that have been content to forfit all their Kingdomes to the man of Sin ; The Emperours in *Germany* have given their Crowns ; The Kings of *England*, King *John* in his time did as much to the Popes Legat : And it hath been frequent with him, to ſet the Crowns upon their heads, and daſh them down with his feet : Theſe 42. moneths it hath been frequent with them to give up their Crowns to him, but much adoe to runne any hazard for Chriſt, though a petty jurisdiction : And yet none did ever truely runne hazard for the Lord, but the Lord took up their Crowns, and maintayned their cauſe and honour, and recoverd what honour they loſt.

David by making known his Adultery, and by his repentance for it, did recover what Power and Authority he might ſeem to looſe in the hearts of his ſubjects : It is true, he had loſt his Kingdome, but was it for his Repentance ? No, but for his natural affection to his rebellious Sonne *Abſolom*, and his inceſtuous Sonne *Amnon*, that ſhould have been cut off : He loſt his Crown, not for his Repentance, but for want of executing the Law of God upon his own children, as upon others, there was his Sinne : otherwiſe had he executed judgement upon his rebellious Sonne *Abſolom*, as the Lord required (thou ſhalt pluck him from mine Altar, that Rebell) he had not loſt his Kingdome : But if ſo be his naturall affection over-rule him, that he doe not execute judgement, then no marvaile though they caſt him out of his Kingdome, and cut his throat at length, if God doe not come between, as he did to *David* : But belive it, no man did ever looſe by ſanctifying God in his heart, by giving honour to him, and taking ſhame to himſelfe : The Lord hath maintained peace in the conſcience, & hath given it when it hath bin wanting, and the Lord hath been pleaſed to ſanctifie their names, as they have ſanctified his before men ; *whoever ſhall be aſhamed of me*,

me, and of my words in this adulterous and ſinfull Generation, of him alſo ſhall the Sonne of man be aſhamed, when he cometh in the Glory of his Father, with the holy Angels, Mark. 8. 38. And it will ſhortly be the ruine of thoſe things they would preſerve, the ruine of a mans name and ſtate, the ruine of his body and ſoul together, if a man ſhall dare in the preſence of God to give the Glory due to his Name to a Beaſt: The Lord will be a ſwift witneſſe againſt all the workers of iniquiy. Truſt God with your honour and eſtate; did he ever faile any man to this day? *Theodoſius* did ſubmit himſelfe, and gave glory to God, and acknowledged his offence to *Ambroſe* the Paſtor of his Church, and to the people of God, becauſe he had ſinned againſt the Lord, to the offence of the Church of God: did it weaken his eſteem? did not all the Churches hear of his repentance? Though there were ſome ruffinly Captains that would have had him cut off *Ambroſes* head; no ſaith he, let him alone, he does it out of love to God and my ſoul: Therefore with many teares, and much dejection of ſoul, he ſanctified God in his heart, and was afterwards received againe into the Church, not onely to the great comfort of the Church where he lived, but of all others that were under his Government, and he never loſt the honour of his Government. No man ever loſt by ſubmitting to the Authority of Chriſt, we may truſt the Lord for that: Authority is more worth then our haires, and yet he numbers our haires, and all the comforts of the world are not anſwerable to it: truſt him with it, as he that is faithfull, and he will certainly provide that nothing ſhall be loſt: commit your ſouls to him, as to a faithful Creator; and the Lord finding his name ſanctifiedin it before the people, he will certainly ſanctifie us and our names before them as we ſanctifie his. Let us yeild up our ſelves to the ſervice of his Kingdome: when men have been contrary minded, the Lord hath purſued them with fearful judgements. You know the caſe of *Nadab* and *Abihu*, *Lev.* 10. 1. They came before God with ſtrange fire, and the Lord makes a ſtrange worke, and conſumes them with fire. *Ananias* and *Saphira* that deale deceitfully with the Church, ſome part they delivered, but kept back part of their ſubſtance: what followed

followed upon that? The Lord ſtruck them dead; you will ſay, thoſe were in thoſe dayes in which God was neere to his Church. Beleive it, the Lord is as neere to his Church now (though not in miracles as then, there needs not miracles now:) The Lord will confirme his Truth, *Rev.* 2. 23. All the Churches ſhall know, that I am he which ſearcheth the reignes and hearts, and *I will give to every one of you according to your workes*: As men deal ſubtilly, he will deal ſubtilly; with the faithful, with plain hearted, with conſcionable men, he will deal faithfully, and all the Churches ſhall know it: the Lord will not have his judicature in his Church baſed down with partiall, and *Annanias* his confeſſion. The Lord will ſet his face againſt thoſe men, and cut them off from the land of the living, that ſhall diſ-regard his throne and Crown. And therefore it behooves all men whom it may at any time concern, to ſanctifie his name; *My ſonne give glory to God, and tell me what thou haſt done*, Joſh. 7. 19. And he ingenuously tells him from firſt to laſt, which no body ever could tell: but ſaith hee, I ſaw among the ſpoiles a goodly Babiloniſh Garment, and two hundred ſheckels of Silver, and a wedge of Gold of fifty ſheckels weight, then I coveted them, and took them; well ſaith he, thou haſt troubled *Iſrael*, and the Lord ſhall trouble thee: but yet this acknowledgement was the valley of *Achor* for a door of hope (*Hoſ.* 2. 15.) for their proſperity, and victory over all their enemies.

So that if all Nations and Languages be thus ready to ſubmit to the inventions of men, how juſtly doth the Lord challenge due ſubjection to his will, to ſanctifie him in our hearts, to throw down our Crowns (if we have them) at his feet, and glad we may do ſo. It is evident, *Rev.* 4. 10. that all the Church, (the four Officers, and 24. Elders) they all caſt their Crowns down before him: Though they all did weare Crowns, all had Authority, yet they caſt them all down at his feet, when they came before him that ſate upon the throne, and before the Lambe: There they ſtooped; In the preſence of Chriſt they threw down their Soveraignty; and let the name of Chriſt be magnified, and his Ordinances have free paſſage, but for them let their honour fall down.

Laſtly,

Uſe 4. Laſtly, let it learn us thus much, to take to heart in theſe dayes the eſtate of our Anceſtors and Fathers of old in thoſe dayes: For if every Kindred have worſhipped the Beaſt, then thy Kindred have done it, or Anceſtors. We ſpeak not in deriſion of them, but they have all done it, the body of them (though here and there ſome may be left out) and all their power they have given to the Beaſt, to rule Families, Churches, and Common-wealths, and all our Kindred, and eſpecially our Tongues have done it; not onely thoſe that ſpeak *Dutch* and *Spaniſh*, but we have been more devoted then any Chriſtian Nations, in giving ſuch vaſt revenues, and Monaſteries, and ſo large devotion to the man of ſinne, none have been ſo devout as *Engliſh*: It is incredible to tell the great payments they made to the Pope, it is not to be numbred. And if all Tongues have ſubmitted to the Beaſt, then they that ſpeak *Engliſh*, as well as thoſe that ſpeak *Scottiſh*, or *Welſh*, or *Brittiſh*, the body of all Kindreds if not to this day.

It muſt therefore humble us in regard of this their ſinne, which will be ſet upon our ſcore, unleſſe the Lord humble us for it: the contagion of thier ſinn reaches to us, and his jealouſie wil cut off root & branch. Gods jealouſie is kindled by Images and ſuperſtitions; *I will viſit the iniquities of their Fathers upon their children:* men may ſuffer much for their Anceſtors, and for their Kindred, Tongues, and Nation. And therefore it behoovs us all to be humbled for the ſinne of our Anceſtors; and they hoped to be ſaved by the interceſſion of Saints, *&c.*

This provokes the jealouſie of God. Therefore if we would not have our teeth ſet an edge by theſe four Grapes, it behooves us to be humbled, that the intaile of Gods curſe may be cut off from us though it lay heavy upon them that went before us.

BRITISH

Rev.

Rev. 13. 8.

And all that dwell on earth ſhall worſhip him whoſe names are not written in the booke of life of the Lamb, &c.

YOu have heard that upon the recovery and healing of the wounded head of the Catholick Church, ſundry effects followed; the Dragon gave unto the Beaſt a four fold power, *Power to ſpeak great things, power to continue and to be active* 42. *moneths, power to make warre with the Saints and to overcome them*; Power of ſoveraignty and Authority over all Kindreds, Tongues, and Nations, and that even to worſhip, that all that dwell on the Earth ſhall worſhip him, believing as the Church believes, and neither more nor leſſe, ſubmitting themſelves in conſcience to all their decrees, and expecting their ſalvation in the fellowſhip of that Church, which is divine worſhip peculiar onely to the Lord Jeſus. In the words now read, you have theſe that worſhip the Beaſt, that is, that give this divine honour to the Catholick Church, to believe as they believe, to ſubmit their conſciences to the power of this Beaſt, taking up all their obſervations for worſhip, for Government from them, not from God, and looking for their ſalvation in reconcilement with this Church; I ſay theſe men that doe thus worſhip this Beaſt, they are deſcribed here by their ſtate, by their ſpirituall and eternall ſtate; that is to ſay, they are deſcribed by a deniall of their elect eſtate, and that is expreſt in a deniall of the proper adjunct of that ſtate, and that is, the writing of their names in the Lambs book of life, for that is the proper adjunct of all the elect people of God, that their names are written in the book of life of the Lamb; theſe men men therefore being denied this proper adjunct of an elect ſtate, they are therefore here deſcribed by their damnable condition and ſtate; now this therefore is here predicated of them all, that their names are not written in the booke of the life of the Lambe, who ever they be that worſhip this Beaſt; and he ſaith, *All did worſhip him*, ſave

onely they *whoſe names were written in the Lambes booke of life*: They that did worſhip the Beaſt, had not their names written in the Lambs book of life. So then this book in which their names are ſaid not to be written, it is ſet forth by the end, and by the ſubject of it.

1. By the end, *It is the Book of life*: Not that it was a living book, but becauſe they that are written in that book, are written unto life, that they may live to eternity to grace and glory.

2. It is deſcribed by the ſubject, *It is the Lambs Book of life*; either he is the poſſeſſor of it, God giving it to him that he might take notice of all the names therein, and keep them ſafe to ſalvation: or elſe he is the ſubject of it, as being the firſt and principall perſon who is written in it; for he of old hath been obſerved to be the head and cheif of the elect of God, in *Epheſ.* 1. 4. *He hath choſen us in him before the foundation of the world*, therefore he choſe him firſt, and us in him, as he is well pleaſed, firſt with Chriſt, and in Chriſt with us, *Mat.* 3. 17. whether you ſpeak of Gods everlaſting complacency, or of the manifeſtation of it in effectuall vocation, it is in Chriſt that he is well pleaſed; firſt with Chriſt, and in his name with us, ſo he is ſaid to be fore-ordained *before the foundation of the world*, 1 *Pet.* 1. 20. So therefore it is ſaid to be the book of the Lamb, the Lambs booke of life, becauſe that the book is given to him, and becauſe alſo that he is the principall perſon, that is firſt, and primarily, and fundamentally written in this book. I ſay it is firſt given to him, as if all the perſons that God intends life unto, he did give them as it were in a ſcroul or book to the Lord Jeſus, (but of that I ſhall ſpeak a little more by and by.) In the mean time I ſpeak now to the Analyſis of the Text; but if you ſhall not tranſlate it, *whoſe names are not written in the Lambs Book of life* (but as it is here and indeed ſo it holds in the Originall) *the Book of life of the Lambe*; Though it be the like ſence, then it may hold out a further notion and meditation, and that is this.

1. That the Lambe is the ſubject of that life whereof it is ſaid, *it is the Book of life of the Lamb.*

2. He is the Author of it, *to the elect people of God*, in *John* 14. 19. that holds forth both that he is that life to us: Chriſt as God-

God-man is the subject of this spirituall and eternall life; and his man-hood, so receives it as a common vessell to all his elect members, and because he lives, we shall live also, therefore he is the Author both of giving and preserving this life to his heavenly Kingdome.

Now by this Lambe, I need not tell you is meant Christ the Lambe, *without spot*, John 1. 29. *We are redeemed by the precious bloud of Christ as of a Lambe without spot*, 1 Pet. 1. 19. This Lambe is here described by his suffering which was slain, was put to death, a violent death: and that suffering of his is amplified by the ancient vigour and efficacy of it, *slain from the beginning of the world.*

Now the note that first offers it selfe from this *verse* is this.

That such whose names are written in the lambs book of life, they all and they onely are preserved from the worship of the Beast: For here it is said, *That all that dwell upon the Earth shall worship him*, saving they *whose names are written in the Lambes Book of life*, they shall not worship him; but all whose names are not written in the book of the life of the Lambe, they shall worship the Beast: So then they whose names are written in the Lambes book of life, they doe not worship him; (for if their names be written there, they are expressly exempted;) but they that doe worship him, they are said not to have their names written in the Lambes book of life: So that such whose names are written in the Lambes book of life, they and all they, and they onely are preserved from the worship of the Beast. It is a speech to the like purpose that you read in Rev. 17. 8. and upon the like occasion: *The Beast that thou sawest was, and is not, and shall ascend out of the bottomelesse pit and go into perdition, and they that dwell on the Earth shall wonder (whose names were not written in the Book of life from the foundation of the world*, &c.) They admire and adore him, where he tells you of an ancient act, hee doth not tell here when it was written, there he doth, that ancient book wherein from the foundation of the world they were written, and therefore before the world such as were written in the Lambes book of life, were lockt up to be preserved from the adoration of the Beast, and *Doctr.* 1.

all the reſt were left to worſhip the Beaſt.

For opening this point, here a Queſtion or two may be moved for explication of the termes of the Doctrine (which have been a little expounded before.) Firſt

Queſt. 1. *Then it may be demanded, what is this Book of life?*

Anſw. You read in Scripture of ſundry books according to which our eternall ſtate ſtands or falls (if I may ſo call them) that are ſaid to be opened at the judgement day, whether at the laſt judgement, or ſome repreſentation of the laſt judgement, it is all one for the Doctrine: In *Rev.* 20. 12. it is ſayd, *When the Thrones were ſet, the Books were opened; and another book, which is the Booke of life*: So here is one book, according to which, his Saints were judged, beſides the booke of life, but that alſo was opened. Theſe bookes are truly obſerved by others, to be firſt the book of Gods Providence, in *Pſal.* 139. 16. which is alſo called in *Mal.* 3. 16. the booke of Gods Remembrance, wherein he takes notice of all perſons and actions; that is, keeps as exact account of them as if they were written before him in a book, which day by day were faſhioned, *&c.* In the providence of God there was a deliniation of all creatures and actions that ſhould come to paſſe. There is truly alſo the booke of conſcience; for alſo in that God regiſters all our actions, according to which we ſhall be judged, the conſcience bearing witneſſe about our perſons and actions, ſo farre as they are enlightned by God. And you read alſo of another booke; *The word that I have ſpoken, that ſhall judge them at the laſt day*, John 12. 48. he ſhall judge all the world by it, *Rom.* 2. 16. *In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to my Goſpel*: Theſe bookes will be opened; the booke of Gods Providence, the booke of the Scripture, and the book of conſcience, by which we ſhall be judged.

But there is alſo the booke of Life, by which wee ſhall be judged, in *Rev.* 10. 12. Now for the book of life that hath a double exception in Scripture, for ſometimes it is put for the Church regiſter, in which all are regiſtred, as thoſe that were the living in *Jeruſalem*. *Iſa.* 4. 3. It is ſaid, *Every one that remaineth in Hieruſalem ſhall be called holy, even every one that is written among the living in Hieruſalem*: Or as the word is in the margent

margent or bigger Bibles written, *To life in Hierusalem*; In the Originall it is capable of both constructions, *Every man capable of life is written in Hierusalem:*

There is a book written of them that live there, of which it is said, *Psal.* 87. 6. the Lord will recount when he writeth up the people, that this or that man was born there: Of this book also you read in *Ezek.* 13. 9. where the Lord doth threaten the false Prophets, that his hand shall be upon them that see vanity, and devine lyes; they shall not be as members of my people, nor shall they be written in the writing of the house of *Israel*; they shall neither have fellowship with Church nor Common-wealth: There is a writing, therefore a Register, a Record of them, which in the Old Testament were counted Geneologies, and very carefully did they keep them; that if they could not shew their pedigree from this Geneology, they were as polluted. *Ezra* 2. 59. as also *vers.* 62. where he tells you of sundry that came in among the people of *Israel*; but because they could not find their names in the Register, they were left aside till they could finde further proof of their pedigree; they might be received as other Proselytes, but not as native Israelites, who were counted of the Church from the line of their Parents, and some of the sonnes of *Barzilli*, some of the Priests, they thought it more honour to fetch their pedigree from their father *Barzilli*, whom *David* had advanced to sit at his Table; and they thought it more honour to be counted of the house of *Barzilli*, then of the order of *Aaron*: And they, when they would have presented themselves to the Priests office, they were not received: why? because they were not found in the Churches Register, and they had no direction from the Word to take Noble mens sons to be Priests, but only of the sons of *Aaron*: So this is the book of Life, it is called *The writing of the living in Hierusalem*; This is the book of life, the Church-book, it is nothing but a counterpane of the book of life, but not exactly agreeing to it; sometimes we put in more then God doth, and sometimes lesse: There be that belong to life whom we do not receive: Others they do not present themselves, or we do not receive through some failings in them or us; but if they belong to life, they

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are written in the Lambs book of life, they may not be written in the Church book; but this is not the book here spoken of, the book of the life of the Lamb: The Church is the body of the Lamb, but they cannot discern who are his: *The Lord knows who are his*, so do not we, nor the members of the Church, therefore you heare here of a distinct booke of the Lambs book of life, of which book it is expressly written, *Rev.* 20. 15. That *whosoever was not found written in the Lambs book of life, was cast into the lake of fire.*

All men therefore that are written in the book of Life, or in the book of the Lamb, they are written to life. Now this we cannot say of the Church-book; for as hath been observed of ancient time, there are many wolves within, and many sheep without: Sometimes the Church hath cast out her most precious members, both Officers and Members, sad experience hath made it true in our times, therefore that is not a certaine rule, that if a man be left out of the Church, he is left everlastingly, unlesse there be such contempt of mears of grace, as in those whom the Lord hath branded for such whom he takes no pleasure in to eternity: For it is said, *whoever was not found written in the Lambs book of life was cast into the lake of fire*; Therefore this is some other then that booke of the Church: What book is that? no other but the eternall record and register of Gods election, that is, the Lambs book, whoever is not found, he is indeed cast out into the lake of fire, being shut out from salvation by Christ, and then what hope of salvation is there in himselfe?

Now of this book it is, of which *Moses* speaks, *Exo.* 32. 33. *If thou wilt not forgive the sin of thy people, then blot me out of the book which thou hast written*; not which the Church hath written, but which thou hast written, which the Lord hath written of life in Christ, in which the Lord hath written all the names of his Elect: This is the book out of which hee desires to be blotted out of; such was the extasie, I cannot say of his zeale, but he was filled with such ardent zeale, that rather then such a reproach should be cast upon God, that he was not able to bring them to the Land of *Canaan*, let him be blotted out of the book which he had written, let damnation it selfe fall upon him, rather then the name of the Lord should be reproached

ched by the uncircumciſed Heathens; and in that ſence *Paul* wiſheth himſelfe ſeparate from Chriſt, *for his brethren, his kinſmen according to the fleſh*, Rom. 9.3. He doth not ſay, he would be caſt out of the Church; but be found, that zeale for the whole Church, and for the Lord Jeſus, that rather then the Goſpel of Chriſt ſhould be hindered, if it may ſtand with Gods liking, he could rather wiſh ſuch a wretch as he ſhould be cut off, then that the whole body of his people ſhould be caſt off: This is the Lambs book of Life, called the book of Life, not becauſe the Lord ſtands in need of a book, but becauſe thoſe whom in his eternall purpoſe he hath decreed to ſave, his unchangeable purpoſe doth fixe them as faſt in his remembrance, as if they were written in a book before him: For that end his decree hath taken ſuch particular notice of them, that if they were written in a book before him, they could not be more ſtedfaſtly and particularly recorded.

It is a phraſe borrowed from men, that when they would remember ſuch a man, or ſuch a freind, they ſet them down in a booke; God ſtands not in need of books, but his clear, and everlaſting love to them is ſuch, that they are engraven as on the palmes of his hands, as the Shew-bread was preſent before the Lord continually, which repreſented the 12. Tribes, that his eye might be upon them from one end of the week to another, and the word which the *Septuagints* uſe for Shew-bread, it is tranſlated as the word which the Apoſtle uſeth, *Rom.* 8.28. and the Greeke Tranſlators and Hebrew expreſſe it, it is the bread of Gods purpoſe, or of Gods face, and what is his purpoſe? it is not with him as it is with us, that whiles we ſpeak of one man, we forget another; but his purpoſe is alwayes the ſame; and theſe being the bread of Gods purpoſe, they are ever before him from one end of the week to another, and from one end of the year to another, now that is the meaning of the Queſtion, *what is the Booke of life?* It is the booke of Gods eternall election, that is, it is the regiſter or record of the names of all whom God hath choſen to life and ſalvation in Chriſt.

Queſt. 2. *If you ſhall aske why it is called the Lambes Booke of life?*

Anſw.

Anſw. Firſt, becauſe the Lord hath given this booke to Chriſt, and all the names of his elect by name to be brought to ſalvation, and kept in a ſtate of ſalvation to imortality, and therefore you ſhall read in Scripture, when God puts forth an eternall love to his people, wrought eternall ſalvation for us, I mean when he did eternally elect us to grace and glory in this eternall election of his, there was accompanying an eternall donation in giving them to Chriſt, Chriſt knew his fathers counſel from eternity, and the Lord gave them to Chriſt by him to be brought, and he undertaking that they ſhall be brought to ſalvation, the Lord requiring that he ſhould keep them to immortality; he ſhall work the means and apply the ſame effectually to the end of the world: This is evident from thoſe Scriptures that ſpeak of the grant, and of the gift of them to Chriſt before their effectuall calling, though donation go before that; for from that love of God by which he gives us to Chriſt in our effectuall calling, he gives us Chriſt, and faith to receive Chriſt; but before this, there is a giving, a donation of us to Chriſt, as *Joh 6. 37. All that the Father giveth me, ſhall come unto me*; So this coming to Chriſt is believing on Chriſt, and it is ſo expreſt in *ver.* 35. *He that cometh to me ſhall never hunger, and he that beliveth on me ſhall never thirſt*: To come to Chriſt, is to belive on his name; thus much doth hee expreſſe himſelfe; that all that the Father giv him in his eternall counſell, they ſhall come unto him, to wit, in effectuall calling him: the Father will draw none but whom in his eternall counſell he hath given to Chriſt; *and whom he drawes, I will not caſt out*, in *ver.* 37. to 44. So then when this act of Gods eternall election paſſed on thoſe whoſe perſons are deſigned to grace and glory, hee gave all by name to the Lord Jeſus, as if they were particularly regiſtred in a booke: And he promiſed, that in fulneſſe of time, he would draw them to him, and required that the Lord Jeſus ſhould keep them under his wing to imortality; It is called therefore the Lambs booke of life, becauſe he is the ſubject receptive of it.

Anſw. 2. And again, it is called the Lambs booke of life, becauſe he is the head of all Gods elect; they are all elect in him,

him, not besides or out of him, not as actually believing in him, for it is long before any work of ours, *Rom.* 9. 11. *Not of workes, but of him that calleth, the children being not yet born, neither having done good or evill, that the purpose of God according to election might stand.* Election is before any worke of ours, God gives us in his eternall councell to Christ, but we are not then in him by faith; faith is an effect of our election, not the cause of it: *As many as were ordained to eternall life believed,* Acts 13. 46. 48. But this is the thing; It is a true distinction that some give in that case; we are in Christ, not by actuall existence in beleiving; nor as so considered, but by virtuall comprehension: the Lord looks at us as in him, we are not in him by faith; but the Lord comprehending us in his everlasting decree, we are in him by Gods charter, even children not born, the Lord hath wrapped us in his everlasting armes, in his electing love, promising in time to give us faith to beleive on him, and therefore to come to him, and to give him to us that wee may live in his sight; therefore it is the Lambs book of life, as he is the sonne of man, the sonne of the Virgin *Mary,* to be united to the second person in Trinity, long before his humane nature was in being.

Answ. 3. And it is called also the book of the life of the Lambe; if you have respect of referring to Christ this life, then you take Christ as he is the subject of this life, in *John* 14. 19. *Because I live, you shall live also*; I live, and then you live: and he is the author, the efficient, the procreant, and conservant cause of life in us to eternity; the Lord hath given us eternall life, and this life is in his son; *He that hath the sonne hath life,* 1 *John* 5. 12. So you see the meaning of these words, these persons that are thus given to Christ, elect vessels to grace and glory that are given to Christ, they are preserved from the worship of the Beast, and none but they, they onely; for this purpose you read that false Christs (whereof Antichrist is cheif) *Mat.* 24. 24. *They shall deceive many, yea if it were possible the very elect:* It implies thus much, that none of them shall be deceived by all false Christs, but all others shall be deceived; earthly minded men, and such whose names are not written in the Lambes book of life, they shall be deceived, *the*

Beaſt ſhall go into perdition, and they with him, Rev. 17. 8. Not but that for a time they that are Gods elect may be taken with a fond admiration and adoration of the Beaſt, to beleive as the Church of *Rome* believes, and may look for peace of conſcience from the diſpenſations of the Church of *Rome*; it may be ſo as *Bilney* and *Latimer*, that were marvellous devout to that Church; though it pleaſed God that *Bilney*, you may read it in his Epiſtle to Biſhop *Tonſtall*, that being troubled in conſcience, he had taken all the courſes that their Religion enjoyned him; had made confeſſion to the Preiſts, and they enjoyned him pennance and whipping of himſelfe, but for all theſe his wound bled as freſh as before; till in the end he took an Engliſh Teſtament, as it was tranſlated by *Eraſmus*, not with any intent to finde any thing in it that might eaſe his trouble, but becauſe he was a perfect Latiniſt; but reading that place in 1 *Tim.* 1. 15. theſe words did ſo affect him, that immediately the Lord letting him ſee his love in Chriſt Jeſus: The Lord (ſaith he) let me ſee that I had taken a wrong courſe all this while; I have ſought for ſalvation where it was not to be had, and prayed thoſe to whom he ſpoke, not to take it ill, for it was not out of any neglect of them, but out of his faithfulneſs, having had experience, that the courſe they preſcribed, that was not the way; but it ſo farre prevailed, as that he was marvellouſly eſteemed; but he was taken up by *Latimer*, he made *Bilney* hear him Preach a moſt fearfull Sermon againſt *Lutherans*, that were then better then he; yet *Bilney* ſaw that he had zeal, but not according to knowledge, and he knew not how to come within him; but he went to him in private, and deſired to ſpeak with him, and he muſt not ſay him nay; then he up and tells him what a miſerable wretch he had been, how he had wounded his conſcience; how he had confeſt his ſin to this and that Preiſt; how unprofitable all thoſe meanes were to him which they preſcribed; and there was no means in the world to finde peace till the Lord applyed that everlaſting redemption in the bloud of Chriſt; why ſaith *Latimer*, he comes to ſeek for pardon from me to his ſoul; and ſaith he, I ſaw I ſtood in more need of being taught by him, and therefore ſtiles him in his Sermon Saint *Bilney*, that caught his

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ſoul, and revealed that to him which he never heard of. Therefore it is poſſible that *Latimer* and *Bilney* may be devout Catholicks for a time; but now when this electing love of God puts forth it ſelfe in the fruits of it, which is effectual calling; now they are fully ſatisfied that all this devotion, beleiving as the Church beleives, they ſee they are ſo farre out of the way, as faith is contrary to ſence and reaſon: So that thoſe whom God reſerved and choſen to life, they are preſerved from totall and finall adoration of the Beaſt, they may for a time through ignorance worſhip the Beaſt, as the beſt of Gods ſervants in thoſe times did, and many times have been moſt zealous for the Catholick cauſe; and yet when the Lord hath called them effectually to his grace, then, not one that are written in the Lambs book of life doe worſhip him; ſo that though they worſhip him before, yet now they do not, when they come to ſee their folly, and have the love of God made known to them.

The Reaſon is firſt taken from the experimentall knowledg of every child of God effectually called, from the evidene experience that he hath of the vanity of the Roman Catholick Church, and of the empteneſſe of calling on any to look from Church power, to heale or wound the conſcience, as of themſelves, further then they diſpence the Ordinances of Chriſt: and then it is not they, but Chriſt in them, and for them to look for ſalvation in the communion of that Church, and in reconcilement to that Church; They are ſo experimentally beaten off from that, and poſſeſt of the contrary by their own experience, that you need not take them from adoring the Beaſt; for they ſee it is a Beaſt, and they ſhall as wel utterly deſtroy their ſouls, as worſhip the Beaſt; and therfore the love of Chriſt conſtrains *Bilney*, and he draws *Latimer*, and *Latimer* draws others, till they have propogated the truth of God to all ages. But that, though it be one reaſon, yet it is the leaſt. *Reaſon 1.*

Let me ſhew another reaſon why the elect of God, after the electing love of God comes to be diſpenced to them in outward execution: For, before it may come to paſſe, they may worſhip the Beaſt, but then they will not doe it finally: but when the electing love of God is ſhed abroad in their hearts, *Reaſon 2.*

then they will not do it; and the reaſon of that (you cannot give a demonſtrative reaſon but from this) to prevent impoſſibility, it is not poſſible that they ſhould: now there are three fundamentall reaſons of the impoſſibility of it; two properties there are in Gods electing love: There is in Gods election, firſt, immutability, as God himſelfe is unchangeable, *Mal.* 3. 6. ſo are his decrees unchangeable, the foundation of God ſtands ſure, 2 *Tim.* 2. 19. and what he hath purpoſed, he will bring to paſſe: *The counſell of the Lord is true for ever*, in *Pſal.* 33. 10, 11. he diſappoints all the decrees of men, but his own counſels they take place for ever in every age, therefore it is not poſſible that any of his ſhould periſh; and periſh they ſhould, if they ſhould worſhip the Beaſt; but it is not poſſible, his unchangeble decree keepes them.

Again, there is another property in his electing love, which is the efficacy of it, for Gods electing love doth chooſe us out of the world, *John* 15. 19. And if he chooſe us out of the world, the efficacy of that is, that it delivers us from the evill world: God electing us out of the world, hath redeemed and delivered us from this preſent evill world, *Gal.* 1. 4. Now if the electing love of God be of ſuch efficacy, that when he elects men of his grace, he will in fulneſſe of time deliver them from the world, then they ſhall not run headlong to the worſhip of the Beaſt, whom their hearts cannot cloſe withall; the Lord redeemes them from that vaine converſation received by tradition from their Fathers, I, though there be ſuch efficacy in the bloud of Anceſtors, yet the electing love of God redeemes them from that: But that will more appear in the ſecond Reaſon.

And that is the faithfulneſſe of Chriſt, and the efficacy of of his redeeming bloud. *All that the Father hath given me ſhall come unto me, and thoſe that doe come unto mee, I will by no means caſt out*, John 6. 37. *Of thoſe that thou haſt given me, I have loſt none*, but the ſonne of perdition, that (but) is not an exceptive, but an adverſative; he that was never given, was loſt, he did not bring him on to ſalvation; *For this is the will of the Father that ſent me, that of all that he hath given me, I ſhould looſe nothing*, &c. *John* 6. 37, 38, 39. That is, his faithfulneſſe, and

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with his faithfulneſſe there is ſuch efficacy in his bloud, that though the bloud of Anceſtors run very warme, that a man would chooſe to live no better life, nor keep a better houſe then his Father or Grandfather, but wiſh their ſouls might be but as ſafe as theirs, when men are once redeemed by the bloud of Chriſt, and that is ſprinkled upon their conſciences, then the bloud of Chriſt is warmer then the bloud of Anceſtors: though the Religion of our Fathers ſhould be ſtrong in the hearts of devout Catholicks, as in *Bilney* or *Latimer*, then alaſſe for our poor Fathers, what is become of them? they pity them, and ſee plainly, that unleſſe the Lord led them a further way then the Religion of thoſe that taught them, they are gone everlaſtingly, and then they wonder that God ſhould ever chooſe ſuch a dunghill, thee and me, that they ſee a broad difference between the Religion of their Anceſtors, and that which they ſee now; but that is the efficacy of the bloud of Chriſt, there is that efficacy in it, that it waſheth away all relations to Fathers, to antiquity, and univerſality, he is crucified to them all; *God forbid* (ſaith the Apoſtle) *that I ſhould glory ſave in the croſſe of our Lord Jeſus Chriſt, whereby the world is crucified unto me, and I unto the world*, Gal. 6. 14. So that though all the world runne after the Beaſt, they will not; the world looks at them as baſe unworthy creatures, and ſo they look at the world.

And there is a third fundamentall Reaſon, and that is taken from the power and preſence of the Spirit of Gods grace, in the hearts of his people. *We are kept by the power of God, through faith unto ſalvation*, 1 Pet. 1. 5. That is, by the ſpirit of God, and by the power of that ſpirit, he keeps our faith, and by faith keeps us in the way of his ordinances, and in the way of ſanctification to ſalvation: *Little children, yee are of God, and you have overcome theſe Antichriſts*; why? *for greater is he that is in you, then he that is in the world*, 1 *John* 4. 4. The power of God is in you, they are of the world, and the world is carryed away with them; you are of God, and you hear them not; *for greater is he that is in you, then he that is in the world.* Theſe are three fundamentall Reaſons which are indeed the demonſtrative cauſe of the impoſſibility of them to be finally *Reaſon 3.*

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carried to the worſhip of the Beaſt, the election of God will not ſuffer it, the unchangeableneſſe thereof, the faithfulneſſe of Chriſt, the efficacy of the blood of Chriſt, and the power of the ſpirit, and that which flowes from it is the experience of Gods love, and the vertue of their faith in Chriſt : Their faith is unchangeble, not poſſible to be rooted out, in *Luke* 22. 31,32. *I have prayed for thee that thy faith faile not :* It may be ſhaken, but it ſhall not finally fail ; *I will put my fear in their hearts that they ſhall not depart from me,* Jer. 32. 40. and that is the proper act of faith : *Be not high minded, but fear* ; his mercy is ſufficient for us, truſt ſteadfaſtly on the grace of Chriſt ; and though *Peter* ſeemed not to truſt on the grace of Chriſt, yet in his worſt ſtate he knew that all the courſes of Satan were vanity, and he durſt not but in his heart beleive that Chriſt was the *Meſſiah :* ſo all the elect of God know the Beaſt is a Beaſt, and the Catholick Roman Church is a Beaſt, and the head of that Beaſt is a beaſtly head, and they know that their Doctrine is ſenſuall, and carnall, and that they all ſhall go into perdition ; and withall, their experience doth evidently convince them, that were it not in a pang of temptation in which they are not able to abide by it, yet by a renewall of the blood of the Lord Jeſus ſprinkled on their ſoule, they are brought a freſh to ſee the work of Gods grace ſtirred up in them ; but otherwiſe their conſtant courſe is, as in *Rev.* 14. you hear them coming as on a ſtage, repreſenting the Lambe in their carriage and converſation, *and follow the Lambe whereſoever he goes :* but for the Beaſt, a ſtranger, they will not follow ; but both their faith and experience yeild them a third cauſe, and that is, the ſpirit of God carying them an end : *My ſheep hear my voyce, and they follow me* ; but they know not the voyce of ſtrangers, they ſee a difference between good and evill ; and therefore if they hear a man ſpeak, and doth not ſpeak of ſalvation by him, but of the world, or of himſelfe, they will not follow him, *John* 10. 45. Thus you ſee the Reaſon why none of them worſhip the Beaſt : But on the other ſide, all the reſt of the world doe, meaning when Antichriſts power comes, ſpeaking of thoſe times when there was great power given to him, to ſpeak great things, and no man might ſay, Sir, why do you

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ſo: In that time when he had power to be active forty & two months, when he had power to make Warre with the Saints, and to overcome them, and when all Nations worſhipped him, and did not ſhake off that Religion; but in former times, before reformation of Religion, this was an univerſal practice; they all, Nations, Kindreds, and Tongues gave their power to the Beaſt; and the reaſon of that was, from Gods juſt judgement, for their not receiving the truth in love, *therefore he gave them over to ſtrong deluſions to believe lyes.*

Secondly, from the efficacy of Satan in the power of deceitfull ſophiſtry, and doing wonders.

And thirdly, by the plauſibleneſſe, trumpery, and bravery of that Religion, ſo ſuitable to carnal reaſon, that they were carried away thereto, and it could not be, but they ſhould be carried away by the man of Sinne.

The uſe firſt may then be thus much; If all that dwell on Earth, whoſe names are not written in the book of life, do worſhip the Beaſt, and none are excluded but thoſe whoſe names are written in the Lambs booke of life, then this will unavoidably follow, that a Papiſt by his Religion cannot go beyond a Reprobate; what he may, and renounce his Religion, is another matter, as *Bilney* and *Latimer* ſometimes did; they were written in the Lambes booke of life: but by his Religion, take them that do believe, as the Catholick Roman Church believes, and believe no more, but practice that which that Religion directs them to, and goe no further, and they continue and live and die in that, then I muſt pronounce it from the Text, they cannot go beyond a Reprobate, the reaſon is evident from the Text; for if none of them whoſe names are written in the Lambs booke of life doe worſhip the Beaſt, and onely they do worſhip the Beaſt, whoſe names are not written in the Lambs booke of life, then if they be not written in the Lambs booke of life, the Text is very ſtrong & clear in *Rev* 20.15. *Whoſoever was not found written in the Lambs Book of life, was caſt into the lake of fire and brimſtone:* But thoſe that worſhip the Beaſt, are not *written in the Labms booke of life*, that is in the Text: Here are two propoſitions very *Uſe* 1.

very evident; *All that are written in the Lambs booke of life doe not worſhip the Beaſt*: But thoſe that worſhip the Beaſt, *are not written in the Lambs book of life*. Then the concluſion is, *They ſhall be caſt into the lake that burneth with fire and brimſtone*: That if it appeare that this Beaſt is the Roman Catholick Church, and the head of this Beaſt is the Pope: The concluſion will be moſt evident, that no man living and dying a Papiſt, can go beyond a Reprobate: I dare not ſay, but ſome that are ignorant, whom devotion hath carryed to that Religion; it is poſſible ſome of them when they come to death, may ſee the vanity of that Religion of worſhipping Saints, and of confining their Faith to them, but that is not by their Religion: but if they dye in that Religion, and if their faith and worſhip be thruſt upon them from the *Roman* Catholick Church, and they worſhip Saints and Angels, and believe in their owne merits for their juſtification, I do pronounce to you, that a Papiſt, living and dying a Papiſt, cannot go beyond a Reprobate; I meane ſuch an one *was not written in the Lambs booke of life*: And they that are not, *are caſt into the lake that burns with fire and brimſtone*, that is the iſſue: And therefore what a fearfull thing is it in ſuch that do all they can to reconcile Nations to the Church of *Rome*, and are mad upon Romiſh religion? what deſperate ſervice do they undertake, to bring men to ſuch a religion as deſtroys many millions of ſoules? It is true, *Thoſe that are written in the Lambs booke of life*; God looſeth none of his ſheep: but it is evident they are bloody Butchers of many Chriſtians not choſen, yet devout Chriſtians, many an one under pang of Conſcience, with ſence of many ſinfull paſſions and luſts, are not able to get out but by a Prieſts abſolution; and if they be covered with a Fryars coule, they hope they ſhall do well enough: Such a conſcience as can be opened and healed by ſuch wooden keys as theſe, if they know no more, ſuch cannot be ſaved.

I will not enlarge it, but it were neceſſary to be preſſed and urged in ſome places, look not at it as a matter of curioſity and circumſtance what Religion a man dyes in, and think as ſome State-ſmen doe, that if it were not for hot-ſpur'd Jeſuites on the one ſide, and hot-ſpur'd Puritans (as they

they call them) on the other ſide, Proteſtants and Papiſts might be eaſily reconciled. Theſe are the whiſperings of fleſh and blood; but that which is written in the word, doth bear expreſſe teſtimonie againſt ſuch a concluſion: For if Jeſuites were removed, and Puritans too, yet if there were any left that thought they could worſhip the Church of *Rome*, as they require, that you muſt believe as they believe, your faith is built upon the Church, and upon the diſpenſation of the keyes of that Church, ſuch a faith and obedience as fals ſhort of Chriſt Jeſus, that all ſalvation is to be expected from him, if both Jeſuites, and thoſe they call Puritans were removed, if there were none, but that take up their faith and obedience in that worſhip they hold forth: I ſay there is not any one of them that ſo live, and ſo dye, knowing what they believe, that can be ſaved. Indeed you read in *Rev.* 3. many know not the depth of Satan, and it is another matter what God may diſpence to them in private; but men that know what they do, and believe according to the doctrine of that Church, and worſhip according to the direction of it: I ſay, men living, and ſo dying, there is not one of them whoſe names are written in the Lambs book of life, and *therefore ſhall be caſt into the lake that burns with fire and brimſtone.*

This may teach us a true ground of any mans preſervation from the pollutions of the world, bewitching polluſions; ſometimes a Catholick Strumpet carries all the world after her, as in thoſe times: Sometimes the world ſwallows up the Church, and every man thinkes him happy, if hee may be clad with thick clay; others are taken up with proviſions for their belly, and ſenſuall Epicurean luſts, there be a world of ſuch people: Now what doth preſerve the people of God, that they are not carryed away either with the Catholick religion, or with worldly ambition, they are not taken with theſe: but ſee the vanity of them; what, are any of us better then thoſe that have been bewitched by theſe? but what puts the difference? The originall difference is, God hath written them in the Lambs book of life, and *what hee hath written, he hath written*, as *Pilate* ſayd: Hee hath written ſuch to life, and his decree is irrecoverable: *My counſell ſhall* *Uſe 2.*

ſtand, and I will do all my pleaſure, Iſa. 46.9,10. Therefore there is the Originall, from thence it flows, the Lord Jeſus Chriſt concurring with the Fathers counſell, he hath given us redemption from the blood of Anceſtors, and redeemed us from the preſent evill world, and will ſeek up every ſtragling Lamb, and preſents us ſpotleſſe to his heavenly Father, and then the ſpirit of God, by which he works all in the hearts of his people that receives us, for Chriſt and the ſpirit; for Chriſt comes and takes poſſeſſion of us, and ſo thereby girds up our loyns to a dependance on him, and his grace, that we are preſerved and ſaved from thoſe fearfull temptations that overcome others, and all the world are over-whelmed withall.

Vſe 3. It may teach us the marvellous freedome of the love of God; and therefore to admire the wonderfull love of God, the cauſe of all this our preſervation from ſuch prevailing evills as ſwallow up the whole world; how doth it appeare? why, I pray you conſider, when the Lord wrote down thy name, or mine, or any mans name, who ſtood by at his elbow (if I may ſo ſpeak) to put him in mind of my name or thine? he thought of us, if our names be there, and he ſet us downe, and he delivered us to Chriſt Jeſus by name; what ever thy name is, he took notice of thy name; ſuch a man in ſuch a place, he will live in this or that Countrey, he is one, take notice of him, lay down a price for him; in fulneſſe of time ſend a ſpirit into his heart; if he live in a Popiſh Countrey, ſave him from Popery; If in a worldly Countrey, ſave him from the world: where ever he lives, ſave him from himſelf, and bring him to my heavenly Kingdom; but what was there in us that could commend us to God? or what could there in us but what he appointed, but what he ſhould put into us; he could not fore-ſee any thing, but that hee muſt work it, therefore it muſt certainly be his undeſerved love that muſt take notice of them, and give them ſo to come to Chriſt, *and all that the Father hath given him ſhall come unto him.* The Lord will draw them, and then they ſhall come; in the meane time he keeps them from his Fathers eternal donation, in *John* 17. 17. *Thoſe whom thou haſt given me, I have kept.* Hee hath

hath not loſt any, but one that was not given him to keep, he prays to God to keepe them through his own name, he keeps them by his own ſpirit, and this was agreed on from the foundation of the world, when this book was written; and it was not written yeſterday, but before the foundation of the world, *Rev.* 17. 8. His thoughts were about thee and me; and whoever is written therein, a matter of much praiſe and glory to God, that he ſhould have ſuch marvellous precious thoughts to us. *Pſalm.* 139. 17. *How precious are thy thoughts to me O God.* And ſo in *Pſal.* 40. 5. we read of the precious thoughts of God towards us; that hee ſhould have ſuch thoughts, when time yet was not, neither we nor our fathers; and all he did fore-ſee in thee and me, would but provoke his wrath; what was good he muſt work, and that was from his counſell: If you ſee any vaniſh away, or fall away from his grace, and from his Saints, and he hath no pleaſure in them, they are not given to Chriſt, you ſee he is the giver of them; but if men be not given to Chriſt, they will fall away: *All that the Father gives me ſhall come unto me, it is my Fathers will I ſhould not looſe one of them.* If men will not hearken to the Biſhop of their ſouls, the Lord Jeſus Chriſt, ſee the deſperate danger thereof, and the originall root, *They are not written in the Lambs book of life.*

It may be of ſingular comfort to all the elect of God, whoſe names are written in the book of Life: It is a great comfort that a man is written to life, hee might have beene written to death, had not the Lord been pleaſed ſo to doe: You read in the Epiſtle of *Jude*, verſ. 4. *Of certaine men crept in unawares, who were of old ordained to condemnation*: The word in the Originall is, *fore-written, written afore-time to deſtruction*: Now I ſay, that a man is not written to deſtruction, but to life, and to life in Chriſt; not as *Adam*, that was to ſtand by his own ſtrength, and ſo long as he uſeth grace well, he ſhall live; but if not, he ſhall dye: and he ſo uſed it, that if God give him not life in Chriſt, he dyed for ever: This is in *Adams* covenant, not in Chriſts, that was for a man to live by his own righteouſneſſe: *Do this and thou ſhalt live*, Levit. 18. 5. How wofull was our condition in this caſe, but to be writ- *Uſe 4.*

ten to life, and to life in Chriſt; that is, *Becauſe bee lives, we ſhall live alſo: I am the way, the truth, and the life*: And by this being written in the Lambs book of life, that the Lord ſhould think upon us, when we had no thoughts of him; nay had no being, that he ſhould then undertake for us; that when the Father gives us, he will receive us; and by receiving us, keep us ſpotleſſe to his heavenly Kingdome, that he wil preſerve us from poſſibility of damnable Errors: *They ſhall ſeduce if it were poſſible, the very Elect*, Mat. 24. 24. But there is no poſſibility; what a marvellous matter is it, that it is not poſſible that any of thoſe that are given to Chriſt ſhould be ſeduced; it is ſuch a mercy that may ſwallow up all diſcouragements, all afflictions, all blaſphemy of a mans good name and ſtate, and wealth, and health, and all whatſoever; this may ſupport him, that it is not poſſible he ſhould be ſeduced: For *the Lord knows who are his*, the foundation of God ſtands ſure; the Lord hath written it, and he is more conſtant then *Pilate*, or the Kings of *Perſians* and *Medes*: The Law is written and eſtabliſhed by the Kings Ring, and God is more ſtedfaſt then any of the Kings of the Earth, what he hath written ſhall be accompliſhed; the Lord will draw them to Chriſt, and Chriſt will keep them, not one of them ſhall periſh, not one of them ſhall worſhip the Beaſt; or if they do, they ſoone ſee their folly, and are recovered out of all ſnares, they ſhall not prevaile againſt them.

Uſe 5. It may be of inſtruction and exhortation, to provoke you to make your election ſure, then you make your ſalvation ſure, and preſervation from Popery and the world, and from the Devill, and from your own corrupt Nature, ſure that you ſhall not be carried captive with the polutions of the times and places you live in, though hundreds run from God one way, and ten thouſands another way, & fall off hither and thither, yet you ſhall ſtill be preſerved: in *John* 6. 68. where our Saviour asked his Diſciples, *will ye alſo go away?* when many of thoſe that were his Diſciples went away and fell off from him, being offended from ſomething which he had ſpoken to them, and that was that Doctrine that we have now in hand, and ſome other corolaries from it, they walked

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no more with him; then saith Christ to the rest, *will yee also go away? Peter* answered in the behalfe of the rest; 'Lord, to "whom shall we go, thou hast the words of eternall life: As who should say, whether shall a man go to mend himself? *Thou hast the words of eternall life?* and having the words of eternall life, how shall they do better else where? so it behooves us then as we desire, to be preserved from all apostacy and backsliding from God, notwithstanding all the temptations of the flattering world, or busie world, or from the destroying world, by persecution, and flattering by prosperity, and busie world, by the cares of the world, and continuall cumber about the world, and distempers in our hearts on that ground, in such a case as this what shall preserve us? If our names be written in the Lambes book of life, truely we shall be preserved, that neither the world, nor our passions and lusts shall prevail against us. *My father* (saith Christ) *is greater then all, and no man is able to pluck them out of my Fathers hand: and I and my Father are oue, my Father and I will keepe them,* Joh. 10. 27, 28.

Obj. You will say, it is a needlesse exhortation to make our election sure, if that be not done long ago; for it is not begun in this world, but long before; it is concluded long before, or else we are not written in the Lambes book of life; one of these two is concluded in Heaven: Christ knows those that are given to him by his Father, before he knows them by name, *John* 10. 14. It is worthy of memory that Christ knows them all by name, that argues the particularity and singularity of them, as he knows all the Stars in Heaven, so doth he much more know all his elect; if he know them all by name, hee then particularly observes them, and prevents us with blessings of goodnesse, and preserves us from prevailing evills, but if it be recorded of God, is it not in vain to exhort to make it sure.

Answ. If it were in vain, methinks the Apostle should not have used it, 2 *Pet.* 1. 10. Then that is it that lyes upon all Christians; some think it is not possible, but then it were a vain exhortation, *Make your calling and election sure*; if you do, a wide and open door of entrance shall be ministred unto you,

you; well then though I cannot make ſure my election in it ſelfe, for it is ſure in it ſelfe; but the Queſtion is, whether it it is ſure to me, that is my duty, for he knowes who are his, and knows them by name, and keeps them in his name, and hath given his Angels charge over us, and they will all watch over us, and therefore our Saviour in *Luke* 10. 20. ſaith to his Diſciples, *Rejoyce not in this that the Devils are ſubject unto you, but that your names are written in Heaven.* Our election is ſure enough in heaven, no ſtormes will alter it there: But now (in a word) can we make our election ſure? the Apoſtle intimates when you make your calling ſure, you make your election ſure: your calling, that is but the actuall execution of this eternall election; but they are ſo neere, that many the Lord puts them one for another, he tells his Diſciples, *you have not choſen me, but I have choſen you*, John 15. 16. he means of his ſelection, his calling them out of the world, then he doth communicate his electing love to ſuch; it is wrought for us before in Chriſts death, in Gods councell, and in his effectuall redemption, wrought for us on the Croſſe: but yet it is not manifeſt to our conſciences till calling, but make your calling ſure, and then election is ſure: *When you are called according to his purpoſe*, Rom. 8. 28. that is this book of life, that is his purpoſe, that we are in Gods purpoſe written to life, look to that he hath ſaved us, and called us, *Not according to our workes, but according to his own purpoſe and grace which was given us in Chriſt Jeſus*, 2 *Tim.* 1. 8. that is the book of life and grace; of free grace, purpoſing us to life; and you read in *Rom.* 8. 30. *Whom he predeſtinated, them he hath called; and whom he called, them he juſtified:* now if a man be effectually called to grace that doth ſearch election, let me breifly touch it, that which makes ſure calling.

1. In our effectuall calling, there is a declaration of Gods love to the ſoul in Chriſt Jeſus by the ſpirit of grace, in the doctrine of the Goſpell, for that is Gods call; in our calling, God calls for his part by his grace and ſpirit, and we anſwere that ſpirit, by that faith, which by the call of God is wrought in our hearts; I ſay, God calls effectually to his grace by manifeſting the rich grace of God in Chriſt, electing freely,

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calling freely, from the obedience of ſinne and Satan, to the liberty of the ſons of God, as to thoſe in Queen *Maries* time, when they wandered up & down like Limbs in a large place: *Bilney* he fetches in that one word in his loſt and forlorn condition; He read this promiſe, and the ſpirit of God applies it; *Chriſt Jeſus came into the world to ſave ſinners, of whom I am chiefe:* This being applyed by the ſpirit, it falls on him with power, and he ſees the goodneſſe of God in Chriſt, and the vanity of all things elſe: and ſeeing ſo much glory in Chriſt, and in particular to him alſo, this lets him ſee the vanity of all other courſes; for this manifeſtation of Gods ſpirit doth effectually and manifeſtly open our eyes to ſee, and hearts to believe what the Lord offers, for faith is ſaid to receive what the Lord gives of grace; here is then that which makes calling ſure, for otherwiſe how can we know it, but by the manifeſtation, and declaration, and revelation of the Spirit: The things that eye never ſaw, nor eare heard, nor ever entred into the heart of man, but he hath revealed them by his ſpirit, 1 Cor. 2. 9, 10. *As no man knows the things of man, but the ſpirit of man, ſo no man knows the things of God, but the ſpirit of God: And we have not received the ſpirit of this world, but the ſpirit which is of God, that we may know the things that are freely given us of God.* The ſpirit of God it is that ſearcheth all things, *even the deep things of God,* and reveals them to us, and lets us ſee the treaſures of grace, and lets us ſee them thus applyed, this is the ground of effectuall calling, God calling by his ſpirit, and we anſwering that call, and from both theſe ſprings another fruit of our effectuall calling, which is likewiſe a certaine pledge of it that being thus called: *Bleſſed be God* (ſaith the Apoſtle) *that hath called us to the fellowſhip of his ſonne* actually and effectually.

2. Thence it comes to paſſe, that wee chooſe the Lord for our God: *We have none in heaven but him, nor none on earth that we deſire in compariſon of him*: Away then with thoſe beautifull Strumpets, and all works of iniquity, and wayes of darkneſſe, wayes of ambition, theſe are all blaſted; now *I deſire to know nothing but Jeſus Chriſt and him crucified,* 1 Cor. 2. 2. and now it is, *that he rejoyceth in nothing, ſave in the Croſſe of*

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our Lord Jeſus Chriſt, Gal. 6. 14. Now this electing love in that we elect God, we could never chooſe God, had not he choſen us, and in ſome meaſure diſcovered what his electing love was to us, this brings the heart back again to chooſe him, and none but him : now that is another ſecurity of our election, and therein it differs from all others; a man may have a kinde of ſanctification by common gifts, which will leave him ſtill to work for himſelfe, but this is to abuſe the very gifts of God, which the ſpirit hath wrought in us, though they be not ſuch as accompany ſalvation, ſtill we are not lift up above our ſelves, but when we are called effectually to Chriſt; now no motion ſwayes us, but as we ſee the will of God in it, we cannot beleive as the Church beleives : but we beleive our brethren and the Church, as we ſee the Church follows the foot-ſteps of the will of God; *If I now pleaſe men* (ſaith the Apoſtle) *I am not the ſervant of Chriſt*, 1 *Theſ.* 2. 4. Nor of men ſought we glory, when we might have been burdenſome, as the Apoſtles of Chriſt : If a man be left to faſt for himſelfe, or pray for himſelfe, or worke for himſelfe, and all is for himſelfe, that he worke from a principal reſpect unto himſelfe, truly this will darken a mans effectuall calling; and if it be his conſtant courſe, doubtleſſe his heart is not right with God : It is true, in a pang of temptation a man may be wheeled about, as *Peter* and *David*, yet the ſight of Gods electing love quickens them to ſee their ſinne, how farre they are turned aſide from God; but there the ſoul is bent, as it were, with the point of a compaſs touched with a Load-ſtone, it may be jogged by windes and ſtormes, yet it lookes ſtill to the North pole; though you may ſhake it from its courſe, yet let it but ſtand a while, it will directly look to the North pole, there it will ſtand; ſo it is with all the children of God, they cannot but worke; for Chriſt in *John* 16. 14. *He ſhall glorifie me, for he ſhall receive of mine, and give it unto you* : So that the heart that is ſincere, it workes from Chriſt, and for Chriſt, and with Chriſt; *I laboured more abundantly then they all, yet not I, but the grace of God which was with me*, 1 *Cor.* 15. 10. So that you ſee what the manner of Gods people in this caſe is, they are from Chriſt, and for Chriſt, and with Chriſt,

Christ, and it is a seal of Gods election; the highest seal is, *God knowes who are his*, and that seal he manifests by his spirit in the Gospel, it is the spirit that seals up our adoption, and here is another seal we set to our seal, while we cleave to him with all our heart and soul, and seek after him, *and have none in heaven but him, nor on Earth that we desire in comparison of him.*

And thirdly, the last assurance of a mans election and calling (which I shall name at this time) is that which *Peter* himselfe doth expresse, in 2 *Pet.* 1. *Give all deligence to make your calling and election sure*; How shall they do that? he tels us in ver. 5. *Moreover adde to your faith virtue, and to virtue knowledge*, &c. He reckons sundry sorts of graces, and he calls upon them to adde grace to grace and one degree of grace to another; *and* (saith he) *if these things dwell in you, and abound*, by this means an open entrance shall be ministred unto you abundantly into the everlasting kingdome of our Lord and Saviour Jesus Christ, as if men that did not grow in grace, and grow from grace to grace; if they get to heaven at length, they must mend their pace, thrust and croud for it; but if these things be in you and abound, so an open entrance shall be ministred unto you; as if the great gates of Heaven were opened to you: there must be a growing, you are blind else, and cannot see afar off; you shall not see your state, unlesse you grow from faith to faith, and from knowledge to knowledge, then an open entrance shall be ministred to you, that you shall die in full assurance of faith, and of the love of God: And thus shall a man make his calling and election sure; and by so doing, he shall make sure to himselfe his preservation from this world, and shall be translated to everlasting rest with the Lord in due time, where there shall be neither false Prophet, nor Jesuite, nor worldlings, whose names are not written in the Lambs book of life.

Rev. 13. 8. latter part of the verſ.

The Lamb ſlaine from the foundation of the world.

THere remayns now the latter part of this verſ, which is a deſcription of Jeſus Chriſt: and he is deſcribed,

1. By the ſimilitude of a Lamb.
2. By his paſſion; *He is ſlaine:* And

3. By the antiquity of it; *He is ſlaine from the foundation of the world.*

The note is this:

Doctrine 2. *The Lord Jeſus Chriſt was as a Lamb; and though a Lamb, yet was ſlaine: and though ſlaine in fulneſſe of time (about 4000. years after the world began) yet in effect he was ſlaine from the foundation of the world.*

This is the ſum of this latter part of the verſe. Not to ſtay long in any of theſe things, and put to ſtay upon them, becauſe they are principles of our Chriſtian faith; and principles may not be paſſed over in haſt, eſpecially conſidering the handling of them is a ſpeciall branch of our calling. *Behold the Lamb of God* (ſaith *John*) *that taketh away the ſinnes of the world*, John 1. 29. 36. It was his particular office to point at Chriſt, and he doth it under the notion of a Lamb: So it is ſaid, *A Lamb ſtood upon mount Zion*, Rev. 14. 1.

Now why a Lamb? In a double reſpect (and I ſpeak of no more then what the Scripture hath reſpect unto:)

Firſt, in reſpect of his innocency.

2ly. In reſpect of his meekneſſe and patience.

1. His innocency.

1. In his birth: *That holy thing which ſhall be born of thee, ſhall be called the ſonne of God*, John 1. 35. 2. Inno-

2. Innocent in his life. *It behooves us* (ſaith Chriſt to *Iohn*) *to fulfill all righteouſneſſe*, Mat. 3. 15. And in 1 *Pet.* 2. 22. *He did no ſinne, neither was guile found in his mouth.*

3. Innocent alſo in his death. *Pilate* bare him that record, *Mat.* 27. 24. when he had heard all things that were born witneſſe againſt him, hee tooke water and waſh'd his hands before the multitude, ſaying, *I am innocent of the blood of this juſt perſon.*

And as he was thus innocent as a Lamb: So he was meeke and patient as a Lamb: and the holy Ghoſt hath reſpect unto it, *Acts* 8. 32. *He was led as a ſheep to the ſlaughter, and like a Lamb dumb before the ſhearers, ſo opened he not his mouth.* And therefore there is ſomething reſpected in his ſilence and quiet ſubjection to the ſlaughter knife: And his patience or meekneſſe doth expreſſe it ſelf in two things chiefly.

1. In ſubmitting not himſelf only, but his will to his fathers will. *Father*, ſaith Chriſt (in his agony in the Garden) *if it be poſſible, let this cup paſſe from me, nevertheleſſe not as I will, but as thou wilt. And if this cup may not paſſe away from me except I drinke it, thy will be done*, Mat. 26. 39. 42 And that is properly after Gods own heart, when a mans heart is ſubdued to the will of God; in which reſpect he did not murmure at his Fathers hand, nor did expoſtulate his being delivered into the hands of wicked men, 1 *Pet.* 2. 23. *Who when he was reviled, reviled not againe; when he ſuffered, he threatned not, but committed himſelfe to him that judgeth righteouſly:* And ſo meek was he in this very kind, as that he prayed for his very enemies and perſecutors. *Luk.* 23. 34. *Then ſaid Jeſus, Father forgive them, for they know not what they do.*

2. His patience and meekneſſe ſtood in keeping ſilence in his own juſt defence. *As a Lamb dumb before the ſhearer*, keeping ſilence before his Accuſers, and Judges, and Condemners. He anſwered nothing before the high Prieſt; any thing that might tend to his crucifying, as he doth expreſſe: If they will make it a point to crucifie him, becauſe he ſaid, *He was the ſon of God:* Saith he, *I came into the world to bear witneſs unto that.* When *Pilate* did accuſe him, he anſwered nothing, and the Governour wondred at it, knowing that hee could tell

what to answer: He marvailed that so just a man, in so just a case did not answer a word which did so narrowly concern him: But he did not know what the cause was, that he was as a Lamb dumb before the shearer, and before the slaughter also.

What might be the reason then of this Lamb-like innocency and meekness of Christ? (They are principles, and ought to be inculcated often:)

The first ground is,

Reason 1. To fulfill the types that went before of him, *Exod* 12. 5. The paschall Lamb was without blemish. And *Exod.* 29 39. The daily Sacrifice was to be a Lamb without spot and blemish, therefore Christ must be such.

Reason 2. The second Reason is taken from his personal union with the second person in Trinity: *For in him dwelleth all the fulnesse of the God-head bodily*, Col. 2 9. that is personally: So that Christ must be a sinner, if in any thing Christ had failed either in doing or suffering (which were blasphemy to say): And hence springs an utter impossibility of his manhood, acting any thing without the God head acting by him; for the Son can do nothing of himselfe, but as he seeth the Father do.

Reason 3. Thirdly, there is a further necessity of his Lamb-like innocency: From our necessity of such a Sacrifice, and such an high Priest as was holy, and blameless, and undefiled, *Heb.* 7. 26, 27, 28. Such an high Priest it behooved us to have: Yea, it was requisite the Sacrifice should be blameless, *Levit.* 1. 3. And the Priest that offered it to be so also, *Levit.* 21.18. For otherwise he could not make attonement for us, nor could his attonement be accepted.

But why was he thus patient, silent, and meek? a double reason of that.

Reason 1. First, That his Sacrifice might be voluntary, and so accepted of the Father. *Sacrifice and offering for sinne thou wouldst not, neither hadst pleasure therein*, which are offered by the law; Then said he, *Loe I come to doe thy will, O God*, Heb. 10. 8, 9. Whoever was to offer a Sacrifice, was to bring it himselfe, and deliver it up, and himselfe with it, and it must be offered willing-

willingly: Wheeher it was the Congregation that had committed a ſinne, or whether it were any particular perſon, they were to bring their oblation: Any Sacrifice that a man would have accepted, he muſt bring it to the door of the Tabernacle, *Lev.* 4. 4. 14. 23. The Prieſt muſt not fetch it: If any would bring their Sacrifice they might; but if they were extorted from them, they were not accepted: So the Lord Jeſus muſt come and freely offer up himſelfe, as one that was to be preſented in the ſtead of all the Elect: Hee offered himſelfe a Surety of the Covenant; we ſhould have brought it, but we had it not in our hearts: But hee brings himſelfe, and layes downe his life of himſelfe, and takes it up againe, *John* 10. 18.

And 2ly. why did he expreſſe his patience in that ſilence of his? The reaſon was from this very cauſe, even

Reaſon 2. From the want of ſufficient matter to give a juſt Anſwer in our behalfe by all things that he could alledg for us. If hee had ſtood in his own perſon, and had had nothing to do but to cleare himſelfe, he had had a world to have anſwered for himſelfe, and this *Pilate* ſaw; for he ſaid that he was a King, but a King of another world, and *Pilate* knew that there was no *Ceſarian* Law that did forbid a Kingdome in another world: but ſtanding in our perſons, hee knew not what to anſwer: What could there be charged upon Chriſt, but we have been guilty of it? Can it be ſayd that none of the Elect of God did blaſpheme? and that none of them did deſtroy the Temple of God? and can it be juſtified that all the Elect of God have been freed from commotions? Can any undertake that defence for the elect of God? What ſinne can you charge upon him, but ſome of the ſervants of God have been guilty of it? Therefore it is, that the Lord Jeſus anſwers not: He doth not deny, he doth not out-face them in the buſineſſe: It is not ſo with him; He is not ſuch an Advocate: He pleads with a good conſcience when he pleads, and he is clear, but he cannot clear his Elect ones from Church-cenſure, and Civill cenſure: Nor doth he plead with God about any kind of hard-ſhip, in putting upon him that extremity, he knew the elect of God had deſerved ſuch: And

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though he knew that they dealt wickedly, yet ſtanding in our room, hee had not a ſufficient plea, let them charge him with what they will: A man cannot charge him with any ſinne, but ſome of his Elect have been guilty of it, and therefore what can be anſwered? Therefore he was not willing to excuſe himſelfe: He doth neither deny nor extenuate any Crime that can be layd againſt him; but take it in its full rigour, and the accuſation doth ſtand good: They ſtand not good againſt the Principall, but againſt the Surety, as hee is a Surety, they ſtand good againſt him; for as it is in *Job* 9. 2, 3. *How ſhould man be juſt with God? If hee will contend with him, he cannot anſwer him one of a thouſand.*

Let a man ſtand before the Tribunall of the juſtice of God, and he cannot anſwer one of a thouſand: And if Chriſt be to ſtand for all the elect of God, hee cannot anſwer one of a thouſand: And therefore when the King came to ſee the man in the room that had not on the wedding Garment, the man was ſpeechleſſe; which plainly ſhewes us, that if Chriſt ſtand in the room of Gods people, the caſe ſtands ſo, that Chriſt cannot anſwer for us, to excuſe us. *Job* could not anſwer one of a thouſand, though he was the perfectſt man in his Generation (and I know not whether any man after him that was more innocent then he:) And what ſhall others of Gods called ones be able to doe? and what they are not able to doe, the Lord Jeſus Chriſt hee doth carry it in the ſame manner, as one that cannot excuſe them from being guilty of thoſe ſinnes, no more then himſelfe can.

Thus you ſee the reaſons both of Chriſts innocency and patience.

The uſe of the point is,

Uſe 1. Firſt, to convince us of the guilt of all the elect people of God, and their guiltineſſe even of violent death, and unexcuſableneſſe under that death. If ſo be we had been innocent, what needed Chriſt to have been ſo patient as hee was, ſo Lamb-like in his innocency? His Lamb-like innocency is an argument of our guiltineſſe: The ſervants of God, eſpecially ſuch as take any more narrow ſearch of their own wayes, they ſee themſelves full of blemiſhes, ſpots, and wrinckles, and

and many such things, *Isa.* 64. 6. *We are all as unclean things, and all our righteousnesses are as filthy ragges.* They are all as the clouts of a menstruous woman, even all our best righteousnesse: This this the condition of us all, full of uncleanesse, and pollution, and deformity: And which is worse then that, unexcuable in all: for if wee could have told what to say, and to say justly, Christ would have sayd it much more fully then we could; for he is our Advocate, and it were a shame for an Advocate, if the party of the cause could defend his cause better then his Advocate: Christ is more skilful in the Law then we; but his silence doth professe, that he knows not what to say, to stand out in our defence. He might have excused some of Gods elect from this or that actual grosse Sinne; but he could have excused none from a guilty proneneſse to all manner of Sinne: There is a vicious proneneſse in us to all sinne, and therefore Christ could not tell what to say. And as there is a proneneſse in us to all sinne, so there is an actuall commission of many sinnes, *And in many things we sinne all,* James 3. 2. And there are few or none of Gods elect; that if so be a man that is privy to all their dealings, were to give an account of them, he could not justifie them from the guilt, and stain of all sinne. Now this is the case of Christ, he hath been acquainted with all our wayes; and if he be examined of what hath been done wickedly, before the Church, and before the Common-wealth, he is not able to deny, but both Church and Common-wealth might proceed against us all. And this may cast a holy blushing upon us in the presence of the Lord, and of this Lamb: Christ could have told what to have answered, if ought had been to be answered; but when he stands in our room, he stands silent: he could not with truth bear witnesse unto any of us touching our guiltinesse: knowing what he knew by us, it would make us unfit for both societies, either of Church or Common-wealth. And it is a just humiliation for a man to know that he stands in such a state, of which no good account can be given: A man that is skilful indeed, and knows the Law as well as Christ did, standing in our room, he hath nothing to answer for himselfe, and the Lord knows it, and time was

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when this conſidered did muzzel his mouth, *he was like a lamb dumbe before his ſhearer* : you cannot rake up ſuch a baſe accuſation againſt him, but he knows where the dint of it will fall, and therefore he is very ſenſible of the truth of all that is laid unto his charge. Let God come upon us with ſpiritual diſſertions, we muſt know that it is juſt with God to diſſert us; and though the Church ſhould ſpue us out, and the Common-wealth cut us off from the land of the living, who can plead for us? If Chriſt ſtand in our perſons, he hath nothing to plead.

Uſe 2. Secondly, it doth teach us, where to look for all our juſtification and reconcilement with the Father. Truly brethren not in our own righteouſneſſe, for the Lord himſelfe that knowes it better then we do, he knows that it will not hold out before the judgement ſeat of God. He might have pleaded, that *David* was a man after Gods own heart; he might have pleaded the wiſedome of *Solomon*; and the truth of *Joſias* heart, and the zeal of *Phineas*, and the patience of *Job*: but he knowing the Law well enough, and what they have been, (and we have all been) he hath nothing to plead; and therefore we muſt not plead our own righteouſneſſe: let no man think that his own pleading will reach his own juſtification, whereas Chriſt himſelfe could not reach it for him. *All have ſinned, all have been out of the way, and there is none that doth good no not one*, Pſal. 14. 1, 2, 3. he ſpeaks of us by nature, and we were natural, before we came to be ſpiritual: Therefore ſaith the Apoſtle, *What things ſoever the Law ſaith it ſaith to them who are under the Law, that every mouth may be ſtopped, and all the world may become guilty before God*, Rom. 3. 19. I is the uſe the Apoſtle himſelfe makes of it, *Verſ.* 23, 24, 25 *We have all ſinned, and come ſhort of the glory of God, being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſſe, for the remiſſion of ſinnes that are paſt, through the forbearance of God.* So that (I ſay) this is the uſe of our juſtification; the Lord Jeſus hath borne, and ſuffered for us when he was ſilent in our behalfe, and could not tell what to ſay. Papiſts can bring you many arguments to

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juſtifie themſelves; they will bring you many inſtances of this Saint, and that Saint, (and of the Virgin *Mary* above all others) of their purity, and righteouſneſſe, and how able they are to plead for others: They may be wiſe for themſelves, and do as Proctors are wont to do, regard their fees, and not their Cauſe: but the Lord Jeſus is faithful, and yet he cannot plead as guiltleſſe: Nor muſt you think, as ſometimes poor chriſtians will do; I cannot ſay much for my ſelfe, but ſuch a brother, ſuch a ſiſter, they may indeed give a better account of me then I can do of my ſelfe; but truly, nothing to ſatisfie Gods juſtice, can any give account, for Chriſt himſelf could not do it: And indeed ſo marvellouſly did God accept this kinde of defence that our Saviour makes, that he hath crowned this faithfulneſſe of Chriſt with everlaſting honour unto all ages; he hath ſo fully, ſo gratiouſly accepted him, as that he hath for ever ratified it in Heaven, that no man ſhall ever paſſe away righteous from the judgement ſeat of God that can plead any righteouſneſſe of his own: Whoever he be that will not ſtand righteous before the judgement ſeat of God by any righteouſneſſe of his own, he muſt ſtand mute as Chriſt himſelfe ſtood: and if he be juſt, he muſt be juſt by his righteouſneſſe. Chriſt could plead nothing for us of our own, not our active obedience, nor any paſſive obedience of ours: but he having ſuffered for us, the puniſhment that all the wickedneſſe of the Elect have deſerved, *Now he doth ever live to make interceſſion for us*, Heb. 7. 25. Now he hath arguments enough to plead: *If any man ſin now, we have an Advocate with the Father, Jeſus Chriſt the righteous*, 2 *John* 2. 1. Why did he not plead before? Truly he could not open his mouth before, becauſe he had not yet ſuffered: but now he hath ſuffered, the juſt for the unjuſt, and now that he hath borne the cenſure of Church and Common-wealth, now he hath enough to plead in the behalfe of the pooreſt chriſtian. And if ſo be that any plead againſt his Saints and ſervants, and ſay that they are guilty of theſe & theſe ſins, God wil ſay, *Deliver him from going down to the pit; I have found a ranſome*, Job 33. 24. He now pleads ſatisfaction to the juſtice of his Father; and having ſatisfied for all, there is a ſufficient plea in his mouth

for all the Elect of God: whatever our actual transgressions have been, the Lord hath aboundant plea for all his people: that so he may both obtain of the Father, the spirit to bestow good things upon us; and having given us such things, as faith, and love, and repentance, he may plead our sincerity of heart, and that argues communion with himselfe, and faith in his blood; But that which doth make us stand righteous before him is this, that he himselfe was a Lamb without spot, and yet did not plead his own innocency, but did bear all for us, and for us all, that we might ever be righteous in the sight of God. And thus will God have all his servants plead, or else they shall not have salvation.

Firſt to plead silence; *That then thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord God*, Ezek. 16. 63.

Secondly to plead our iniquity, *Psal.* 51. 3, 4. *I acknowledge my transgression, and my sinne is ever before mee: Against thee onely have I sinned and done this evill in thy sight, that thou mightest be justified when thou speakest* &c. *But purge me with hyssope and I shall be clean.*

Looke therefore unto this point mainly and principally, that if we come to plead before the Lord our God, hee doth require we should examine our selves, and in the end be so surprized (when we have done) as not to have what to answer. Christ could not tell what to answer, and we must not wonder, if wee doe not finde what to answer: For here God magnifieth his love in setting forth himselfe unto a believer, to be a God justifying him that cannot justifie himselfe; He seeth there is the way of the grace of God, the Lord hath done this in Christ; and the manifestation and declaration of it doth so possesse the hearts of Gods children, that it causeth them to cleave unto him for all their righteousnesse and peace: And this is of great necessity, and of continuall practice for the Saints of God to attend unto, that we might not be at a losse in this great question of our soules. Conscience cryes out unto us, and wee know not in the world what to say, for wee are wicked beyond measure in the

the ſight of God, our own ſincerity will not plead our righteouſneſſe before God: But all it will do, will come to this end, that we ſhall be convinced, we have nothing to ſay: (Nay an Angel, nay the Sonne himſelfe could not tell what to ſay for us) but wee look to be juſtified freely by his grace: And the God of all grace doth ſo juſtifie Chriſts cauſe, that all the world that are juſtified, ſhall be juſtified by his plea, who hath done all things for us that concern our everlaſting ſalvation.

For a third uſe of the point, it may be for reproof to unconſcionable Advocates (but I have not I thinke ſo much cauſe to ſpeak of it here, but in moſt places of the world I might ſpeak of it) It might teach all Advocates to take heed of bolſtering out a bad Caſe by quirks of wit, and tricks and quilets of Law, the Lord abhors ſuch things. If you will have the Lord to ſmell a ſavour of reſt, plead the cauſe of the faithful, and of the widow, but thou ſhalt not accept the perſon of the poor, nor of the rich. And for men that profeſſe Religion (as many Lawyers do) to uſe their tongues as weapons of unrighteouſneſſe unto wickedneſſe, it is a profeſſed practice againſt the doctrine of mortification; For a man to give his tongue (his glory, as *David* calls it) to become a member of unrighteouſneſſe, to plead in corrupt Cauſes, and to ſtrain the Law to that purpoſe, were I to ſpeake in place where, I ſhould think it meet to ſpeak more. But I ſhall not be accounted a good Lawyer, may ſome ſay: No, Chriſt was the beſt Advocate that ever was, and yet he could not anſwer: Let the cauſe be what it is, where the tree fals, let it lye: If Chriſt do keep ſilence in point of our righteouſneſſe, let us keep ſilence alſo in point of our own. *Uſe 3.*

Fourthly, It may be a uſe of inſtruction unto all thoſe that profeſſe fellowſhip with Chriſt, and the ſaving knowledg of Chriſt Jeſus: You ſee here how Chriſt is deſcribed, *a Lamb ſlaine from the foundation of the world*; None more innocent, and yet none more meek and patient. *Uſe 4.*

If you ſpeak of Chriſt as a Miniſter, the ſpirit of a Dove doth come upon him. For the Sacrifice, he is a Lamb. *The wolfe ſhall dwell with the Lamb, and the Leopard ſhall lye downe*

with the Kid; and the Calfe, and the young Lyon, and the Fatling together, and a little child shall lead them. And the Cow and the Beare shall feed, their young ones shall lye down together; and the Lyon shall eate straw like the Oxe, and the sucking child shall play on the hole of the Aspe, and the weaned child shall put his hand on the Cock-atrice den. They shall not hurt nor destroy in all my holy mountaine, Isa. 11. 6. to 9.

Doe you see a man boysterous in his spirit, and in his own will and wayes, and will not be willing to see a difference in himselfe from the spirit of Christ Jesus (as it is possible that a child of God may be rough in his way, yet hee dare not allow himselfe long in it, it is a body of death: But) if you see a man that doth allow himselfe in a passionate frame of spirit, that a man will have his owne will (and will not be crossed in it) whether it be right or wrong, doubtlesse this is not the spot of Gods children; It is not the spirit of those whose names are written in the Lambs book of life. God did not indeed elect us, because either we are such, or would be such, but he did elect us to be made such first or last, before we come to enjoy the everlasting Inheritance which this book hath written us downe unto. And therefore it must cut off all our boysterousnes and churlishnes of spirit; all this ruggednesse and churlishnes it must be taken off; *The wolf shall dwell with the Lamb and the Leopard shall lye downe with the kid, and a little child shall lead them*: Therefore all bitternesse of contention, and pangs of passion that prevaile, that are farre from the spirit of love, must be removed: But this will prevaile in all Gods people, that God will carry an end your spirits, in conformity to the spirit of his own. Be of that spirit therefore in all your Transactions, that is to say, mild, and patient, and innocent: And so it will require all the children of God in the same kind, to keep Lamb-like silence, when you are charged with any fault whereof you are guilty.

It is a dangerous sinne when men are found in a fault, they have a thousand excuses for it, and utter denyal of such things, so as they will cut you a Weavers beame unto a very moate: But you see the spirit of Christ Jesus will not doe it,

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nor will he confeſſe it, for they charged it upon him in his own perſon, and ſo he could not confeſſe it: Hee could not deny it, becauſe then he ſhould not have ſtood in our room as he did. And therefore it behooves thoſe that are young or old; if you be innocent, then you may excuſe it; if you be guilty, beware of denying, for if you do, you ſhall leave a difficult travayl upon Jeſus Chriſt to plead your cauſe: He that knoweth the heart, and the truth of the thing, he is aſhamed of ſuch a proud ſpirit, that ſo defends himſelf as you doe.

Laſtly, it is a ground of ſingular comfort to all *whoſe names are written in the Lambs booke of life*, and brought on to this Lamb-like frame of heart, in the greateſt horrour of ſpirit, whereas the ſoule in this or that man is confounded, and he knows not what to ſay: Here is comfort for ſuch a ſoule laid up, for here is a ſufficient plea before Gods Judgment ſeate, the Lord Jeſus Chriſt hath been ſilent at it, he hath born and ſuffered for it. It will come unto this paſſe with a ſoule under ſpiritual confuſion: Wee ſhall lye downe in our ſhame, with our confuſion upon our faces, as in *Jer.* 3. 24, 25. Wee cannot deny it, nor excuſe it, and therefore we are ready to conclude, woe to us that ever we were born; That is not a juſt concluſion though, for truly this we muſt come unto, if ever we come unto Chriſt: And therefore it is a way of juſtification, and of life for a man to be confounded in himſelfe for his ſin, for the Lord doth never juſtifie a ſinner, untill hee hath confounded him. *Uſe* 5.

Many a man many times will ſay, it is true, godly friends have had a good opinion of me, but they are deceived by my expreſſions, performances, and outward carriage; Here the ſoule is mady times apt to ſinke, and would ſink, if the Lord Jeſus ſtood not at a non-plus in his room; for Chriſt could not tell what to ſay, till hee had made ſatisfaction; neither could he acknowledg the faults that were layd to his charge, becauſe himſelfe was guiltleſs; nor deny them, leſt he ſhould falſly juſtifie us.

We cannot tell now what to ſay to our owne eſtates ſometimes; The Church complaines, all our Prophets are gone, and

and our ſignes are gone, the caſe is now deſperate, when wee are in a deſperate taking: But though wee cannot tell preſently what to ſay, yet the Text and the Goſpel tels you, *Behold the Lamb of God that taketh away the ſins of the world.* He himſelf could make no words about our juſtification, it was a caſe paſt words, excuſes would not heale us, then there was ſomething to be ſuffered, and that to the utmoſt: This he hath ſuffered, *wherefore he is able to ſave them to the utmoſt that come unto God by him*, *Heb.* 7. 25. He is now able to do it; but when he ſtood before *Pontius Pilate*, he could not tell what to ſay, but now he hath ſuffered in Family, Church and Common-wealth. In his family, they forſook him, and denyed him, and forſwore him; therefore now having made perfect ſatisfaction unto the exact juſtice of his heavenly Father, by being condemned to death, crucified upon the Croſſe, dead and buried, now his mouth is ever open to make interceſſion: There is a ſtay and ſtaffe unto a Chriſtian: *Looke unto me, and be yee ſaved all the ends of the earth*, Iſa. 45. 22. Now here is the brazen Serpent lifted up, *That whoſoever believeth in him, ſhall not periſh, but have everlaſting life*, John 3. 14, 15.

Reſt not now in a naked knowledge of this, but look up to Heaven with your inner man, be confounded becauſe of your ſhame, and yet ſee the Lord offering you Chriſt, and giving you grace to receive him and to reſt there, that whatever cavils and temptations the Devil may make, and your own conſciences may make, yet there is hope in *Iſrael* concerning this: *The Lord is righteous, but I and my houſe are wicked*, may a man ſay, my wayes are corrupt, and my heart worſt of all: *But the Lord hath laid upon him the iniquities of us all, and by his ſtripes we are healed*, Iſa. 53. 5, 6, 7.

There is nothing that will cleare him before God, when he ſtands in our caſe, but he muſt ſtand aſhamed and confounded for us all: And though wee be thus and thus guilty in our owne apprehenſions, and culpable in the ſight of men, yet the Lord hath made ſatisfaction for us, and therefore ſaith, Deliver him, for I have received a ranſome: And where there is any ſeede of God, there will be

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a ſecret quieting of the heart upon this very ground, which the Lord doth dart into the ſoule, by cauſing it to reſt upon him, and cleave to him, and hang about him, where onely Redemption, Reconciliation, and Attonement for us are to be found.

Rev.

Rev. 13. 8. latter part of the verſ.

The Lamb ſlaine from the foundation of the world.

CHriſt is here deſcribed. Firſt by the ſimilitude of a Lamb. 2. By his paſſion, *a Lamb ſlaine.* Thridly, his paſſion is amplified by the antitiquity of it, *ſlain from the foundation of the world.*

We ſhewed the laſt time, that Chriſt was as a Lamb. Now we come to the next part of the deſcription of Chriſt; the next note then concerning Chriſts paſſion is this.

Chriſt though a Lamb was ſlain and ſlaughtered.

Though a Lamb.] That is to ſay, though innocent, meek, and patient, yet ſlain and ſlaughtered: So you read in *Acts* 2. 23. *Him being delivered by the determinate councell and foreknowledge of God, yee have taken, and by wicked hands have crucified and ſlain*; and in *Acts* 7. 52. *You have ſlain them which ſhewed before of the coming of the juſt one, of whom you have been now the betrayers and murderers.* He was a Lamb murdered, ſlain, and ſlaughtered; *He was led as a Lamb to the ſlaughter.* Slaughter implyes a violent death put upon him, partly by the juſtice of God, partly by the wickedneſſe of men, and partly by the malice of Satan. By the juſtice of God: the word is very ſtrong in *Iſa.* 53. 10. *It pleaſed the Lord to bruiſe him,* it is tranſlated, but it ſignifies properly to grind him: the ſame word is tranſlated deſtruction in *Pſal.* 90. 3. *Thou turneſt man to deſtruction*: and ſo it pleaſed the Father thus to grinde him to powder that he might have nothing of chaffe; he ground him to duſt with grief, and horror, anguiſh, and agony, and terrour, and pain, Iſa. 53. 6. *The Lord laid upon him the iniquity of us all*: and ſo he ground him to duſt for our tranſgreſſions, I mean

mean to diſſolution of ſoul and body. And ſo by the wickedneſſe of men, he was accuſed, condemned, and accordingly executed. *What think you of him* ſaith *Caiphas, you have heard his blaſphemies; and they anſwered and ſayd, he is guilty of death*, *Mat.* 26. 66. And *Pilate* himſelfe, though he thought him to be guiltleſſe, yet delivered him to be crucified, *Mat.* 27. 26. And the people ſayd, *We have a Law, and by our Law he ought to dye*, John 19. 7. Thus was he delivered by the wickedneſſe of men: *and* Pilate *knew they did it of envy*, Mat. 27. 18. So that it was a great wickedneſſe in *Pilate* to gratifie the people, and to ſuffer ſuch an innocent Lamb to be crucified; yet rather then he will looſe the favour of *Cæſar*, and of the people, he delivers him to be crucified.

And which is more then ſo; as he dyed by the juſtice of God, and the wickedneſſe of men, ſo by the malice of Satan: for our Saviour ſaith in *Luke* 22. 52. *This is the very hour and power of darkneſſe*. The gates of Hell were opened to powre upon him all the vengence they were able. It was fore-tould in *Gen.* 3. 15. *It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* The Serpent ſhould bruiſe his heel, that is Chriſt, the ſeed of the woman. His heel, you will ſay that falls far ſhort of death; to pinch a man on the heele, it may make him go lamely, but not kill him: but the holy Ghoſt intends, that all the miſchief that Satan works againſt Chriſt or any of his members, it doth but reach to the bruiſing of the heele. It bruiſed his heele, that implies, that Chriſt ſhould have a body like ours: and his heele, that is the lower part of Chriſt, his humanity, Satan ſhould bruiſe it. *And he ſhall break thy head*; it is the ſame word, and therefore you may take them both for breaking, or both for bruiſing: therefore *Peter* expounds it well (in 1 *Pet.* 3. 18.) when he tells you Chriſt ſuffered for ſinne, *The juſt for the unjuſt, that he might bring us to God, being put to death in the fleſh*: His heele was bruſed, that is, his fleſh. So that though the Lord ſuffered unſupportable miſery, to be forſaken of his Diſciples, betrayed by one, and forſworn by another, to be forſaken of his Father in regard of any comfortable fellowſhip he had with him: Though he ſuffered all this, in inward and outward man, to ſuch extremity that

made him ſweat drops of blood, and in the end to give up the ghoſt, yet all this was but the heele, the lower part of Chriſt as it were; for his perſonal union is not in the leaſt meaſure intercepted: his head and councel ſtands ſure, and all his indeavours will finde a bleſſed accompliſhment. Whereas the Lord breakes the head of Satan, not onely cuts him off from all hope of fellowſhip in grace, but all his plots ſhall be diſappointed at length, and all execution of his deſignes, they ſhall be bruſed; the Sonne of God comes to diſſolve the works of Satan, to undoe them. Thus comes the Lamb to be ſlaine. The reaſon of the point is double.

Reaſon 1. First, to fulfil all the former types of the Legall Sacrifices. The Iſraelites were to ſlay the Paſchal lamb in the evening (at the ninth hour of the day) *Exod.* 12. 6. about the ſame time he was ſlain: And all other Sacrifices for reconciliation were to be killed, neceſſary therefore he ſhould be ſlain; The daily Sacrifice which conſiſted of a Lamb in the morning, and a Lamb in the evening, were both ſlaine, though without blemiſh, and ſo was Chriſt. But that was but a ſhadow, for Chriſts ſuffering was rather the cauſe of them: but it is the Scripture phraſe, this was done, that this and that may be fulfilled, becauſe ſuch a thing in after times was fulfilled.

Secondly, the cheif reaſon why it was requiſite Chriſt ſhould be ſlaine, and why he would be ſlaine, was

Reaſon 2. That he might lay down his life for a ranſome or price for his people, *Mat.* 20. 28. *The Sonne of man came to give his life a ranſome for many.* A ranſome of what? or price of what? The Scripture holds forth a price of Redemption, and a price of Purchaſe.

A price of Redemption; *We are not redeemed with Silver and Gold, but with the precious bloud of Chriſt, as of a Lamb without blemiſh and without ſpot*, 1 *Pet.* 1. 18, 19, 20. He paid a price for our redemption, that ſo he might diſcharge the debt of our ſinnes which lay upon us, *Rom.* 6. 23. *Gen.* 2. 17. *What day ſoever thou eateſt thereof thou ſhalt ſurely dye.* And partly by this means to ſatisfie the juſtice of God, who had threatned according to the curſe of the Law, *that curſed is every one that*

continues

continues not in all things written in the Law to doe them: Behold, ſaith the Lord, I ſet before you life and death; obey it and live, do it not, and dye; This is the ſanction and ratification of the Law of God throughout the books of *Moſes*. And therefore that he might ſatisfie the Law, and the wrath of God (*Ezek.* 18 20. *The ſoul that ſinneth, it ſhall dye*) that he might diſcharge the debt wee ran into, and ſatisfie for our defects, it was neceſſary to pay this price of redemption, to ſave us from death, and all evils that drew on death. And conſequently therefore he hath ſaved us from ſinne, *Rev.* 1. 5. *He hath loved us, and waſhed us from our ſinnes in his bloud. He hath redeemed us alſo from the world,* Gal. 1. 4. *Who gave himſelfe for our ſinnes, that he might deliver us from this preſent evill world: and he hath alſo given himſelfe unto the death, that he might deſtroy through death, him that had the power of death, that is the Devill,* Heb. 2. 14. So this is one part of the reaſon, and the ſum of the ends why Chriſt gave himſelfe to be ſlaughtered, and his life as a price of redemption to redeem us from evill, for redemption is from captivity and bondage from ſinne and Satan, and the world. This was a principal end of his death; but it was but part of it. Here is a price to redeem us from evil, from ſo many captivities wherein we were overwhelmed. But there is a price given of purchaſe, to the praiſe of his glory, *Epheſ.* 1. 14. It is a price of purchaſe of ſome glorious poſſeſſion: and for that end it was alſo given in a principal manner. Now what is the purchaſed poſſeſſion which the Lord hath given his bloud as a price to pay? Truly as the Lord hath redeemed us from the three great enemies of our ſouls, ſo he hath purchaſed the three greateſt bleſſings the ſonnes of men are capable of, and they are the greateſt bleſſings they can reach to.

1. He hath purchaſed reconcilement with the Father. *He hath reconciled us by the death of his Son,* Rom. 5. 10. God loved us indeed from eternity when he choſe us, *but we were by nature children of wrath as well as others.* How came we to be reſtored and reconciled to the Father, from whom we fell as much as we could, by the bloud of the Lamb, that hath reconciled us to God.

Secondly, by his death, he hath paid a price of purchaſe for union, and poſſeſſion of union with the Sonne. So doth the holy Apoſtle teach us, *Epheſ.* 2. 13. to 16. *You that were ſometimes farre off, are made nigh by the blood of Chriſt:* For he is our peace who hath made both one (*Jewes* and *Gentiles* both one) and hath broken down the middle wall of partition between us: So that he hath made *Jewes* and *Gentiles* one houſhold of God, and hath built us upon Jeſus Chriſt the cheif corner ſtone.

This is the ſecond purchaſe which the Lord hath given his blood for the price of. We had never been united to Chriſt, nor by Chriſt been brought to the Father, but by the bloud of his croſſe: his blood hath ſlain all enmity between God and us.

Thirdly, by the ſame price he hath alſo purchaſed us the holy Spirit. Theſe are the three perſons in Trinity, a poſſeſſion of Chriſt to be our head: of the Father to be our God and King, and our Father, as his Father; therefore he tels his Diſciples in *John* 20. 17. ſaith he, *Touch me not, for I go to my Father, and your Father, to my God, and your God.*

As ſoon as he had by death overcome death, *now I go to my Father and your Father:* He hath purchaſed the poſſeſſion of Gods fatherly love: he hath alſo purchaſed union with himſelfe, and therefore he prayed that his paſſion might be available to this end, that all that ſhould beleive through the Apoſtles preaching ſhould be one with them, *John* 17 21, 22. *That they all might be one, as thou Father art in me, and I in thee, that they alſo may be one in us, that the world may beleive that thou haſt ſent me.*

And the glory which thou gaveſt me, I have given them, that they may be one, even as we are one. So that this is the purchaſe which the Lord by his blood hath purchaſed, reconciliation with the Father, and union with the Sonne, and alſo the inhabitation of the holy Ghoſt, as 1 *Cor.* 3. 16, 17. *Know yee not that yee are the Temple of God, and that the ſpirit of God dwelleth in you.* And as he tels us in *Epheſ.* 2. 18. *Through him we have an acceſſe by one ſpirit unto the Father.* So that this is a purchaſe of unſpeakable bleſſings which the Lord hath given his

his blood for. It was not meet the blood of the Sonne of God ſhould be ſpilt in vain (it were abhomination to God) therefore he gives it to avoyd the greateſt evill that can befall us, to cleanſe us from ſinne, and Satan, and to redeem us from the curſe of God; and to free us alſo from death, and hell, and the world, and all the enemies of our ſouls.

He gave his blood for all this, not to redeem us from croſſes, but from the curſe in croſſes, and that is the part which drives us from God, *Matth.* 25. 41. *Depart from me yee curſed.* So farre as any affliction might ſeparate us from God, he hath redeemed us from it.

Now from thence, as Chriſt hath given his blood for reconciliation with the Father, and for union with the Sonne, and for communion with the holy Ghoſt; ſo he hath given his blood for the purchaſe of ſome bleſſings that flow from theſe. For by communion with the ſpirit we have.

1. Firſt communion with Chriſt in his death, mortifying ſinne, and communion with him in his reſurrection raiſing us up to righteouſneſſe. Whence the Apoſtle profeſſeth, *that he deſires to rejoyce in nothing but the croſſe of Chriſt, whereby the world is crucified to him, and he unto the world,* Gal. 6. 14. And in *Rom.* 6. 6. *Our old man is crucified with him, that the body of death might be deſtroyed, that henceforth we ſhould not ſerve ſinne.*

So there is the power of the ſpirit of Chriſt applying his death, killing and crucifying ſinne and the world in us, cruſhing the head of the Serpent, and conſequently all the power of the Beaſt, of the Catholick Church of *Rome*, and the head of that Beaſt which is the Pope. He did therefore ſhed his blood that he might deſtroy all the power of the enemy, *That we being delivered out of the hands of our enemies, might ſerve him without feare all the dayes of our life*, Luke 1. 74. This is the mighty power of the ſpirit applying the warme blood of Chriſt to our ſoules.

2. The ſecond fruit that flows from union with the bleſſed Trinity, is ratification of the Covenant of Grace. And Chriſt layd downe his bloud for that end to ratifie all the promiſes that a reconciled God hath made; and that is God in a

Covenant

Covenant of Grace, *That he will write his law in our hearts; that he will forgive our ſinnes, and remember our iniquities no more; that we ſhall know him*, Jer. 31. 33, 34. Chriſt gave his blood to ratifie this Covenant, *Heb.* 9. 15, 16, 17. And as the Teſtament of a Teſtator ſtands not in force till the death of him that made it, ſo the death of Chriſt ratifies this Covenant: and as all the Covenants were confirmed by bloud, ſo hath Chriſts blood done in a ſpeciall manner. And when he ſpeaks of ratifying the Covenant, he doth not onely ſpeak of ratifying of it in word, but cheifly in the hearts of Gods people; and no price could have done that, but the blood of the Sonne of God, by which he hath ratified all the promiſes of God to the conſciences of Gods people: That when the heart and conſcience of a ſinner is overwhelmed with inward agony, and fear of the wrath of God, and the curſe of the Law, the fear of death and Hell: now what ſhall ſatisfie a chriſtian in this, but the death of Chriſt? and what ſhall ratifie it? His death hath purchaſed reconciliation with the Father, union with the Son, and communion with the holy Ghoſt; *now he hath ſhed his ſpirit in our hearts, whereby we cry Abba Father*, Gal. 3. 14. This ſpirit of God works faith in the hearts of Gods people, whereby all theſe promiſes are confirmed: they are all certainly made good, becauſe ſuch is the value and virtue of the death of this innocent lamb of God, they are now free from the terrour of death. It was not poſſible the bloud of Buls and Goats ſhould take away ſinne, therefore ſtill they had new ſacrifices, for the conſcience had loſt the copy by which it pleaded reconciliation by the ſpirit of God: now he applying the death of Chriſt to the ſoul, doth fully pacifie the conſcience, and ratifie the Covenant to the ſoul, that now all the promiſes of Grace belong to this or that ſervant of Chriſt: and I pray mark it, becauſe it is as weighty as any point of Religion: And of all the doctrines of Religion, there is none ſanctified ſo effectually, and immediatly to beget faith in the ſoul, as the preaching of the croſſe of Chriſt: All the doctrines of the Goſpel are for the begetting of faith, but they have no efficacy this way, further then they are ſprinkled with the blood of Chriſt: other promiſes do con-

confirme faith, and they may also beget it, but it is with reference to the crosse of Christ. That which gives satisfaction to Gods justice, that gives satisfaction to our consciences, for conscience is convinced, that if God deal in justice (as he knows no reason but he should) then he of all men is most miserable: the burden of this lies heavy, and is ready to plunge him to hell: what will satisfie the conscience now? nothing in the world except it see some reason why Gods justice should be satisfied; and how shall that be done? onely by the death of the lamb of God. So that well doth the Apostle make the crosse of Christ the ratification of the Covenant, for that cuts of all sinne, and curse, and the rigor of the Law, hell and death, and devill, and damnation, and all evil that can befall us in this or another world, and doth satisfie the justice of God that it might remove all these, and bears the whole burden of the desert of our sinnes, purchaseth reconciliation with the Father, union with the Sonne, communion with the holy Ghost. But what is all this to me, will the soul say, unlesse these be so given that faith be wrought in my heart to discerne all these, and finde them? The Lord doth indeed all these; the spirit of God comes and so preacheth the Gospel, and so applyes the Gospel, as that in preaching these things, he doth beget faith in the heart to believe that all these things are indeed belonging to such a soul, and to every one whom he is pleased to accept, to the benefit of the crosse of Christ, and to fellowship therein: and now indeed is the whole Covenant of Grace confirmed when by the death of Christ the virtue of it is applyed by the spirit to the soul: Not that there is a reconcilement to God before faith, and union with the Sonne, and communion with the holy Ghost before faith: It is before in Gods purpose, and Christs purchase, but when the spirit comes to apply this (whose work it is to give accomplishment to the work of the other persons;) he applying this, works faith, and ratifies the Covenant, and thereupon the heart is satisfied, and the justice of God satisfied, and the spirit at rest from unsupportable anguishes which did before plow up the tender heart of a christian that he lay sprawling as it were in his blood.

A third

3. A third benefit that flowes from the former in reſpect of the price paid, and in regard of the virtue and efficacy of the price when it comes to be applyed: you have not onely lawfull right unto the creatures ro eat and drink, *&c.* but ſome right and title to them by the blood of Chriſt. And he hath alſo paid a price for the poſſeſſion of eternall glory. *Untill the redemption of the purchaſed poſſeſſion unto the praiſe of his glory, Epheſ.* 1. 14. Untill doth argue, that there is a purchaſe we do not yet receive: and when ſhall that be received? when both we our ſelves, and the creatures ſhall be redeemed to the glorious liberty of the ſons of God. Then ſhall we receive the full benefit of the price which he hath paid whiles he ſuffered upon the Croſſe. Therefore wonder not, that though Chriſt being a lamb yet he was ſlain, that he being ſlain we might be redeemed, and might enjoy the purchaſed poſſeſſion, redemption from all evill in every kinde, from ſorrow, paine, *&c.* from the evil of them. And his blood alſo was a price for a purchaſed poſſeſſion of reconciliation with the Father, of union with the Sonne, of communion with the holy Ghoſt; dominion over all ſinne, ratification of the Covenant to our ſoules, and at length the poſſeſſion of everlaſting glory. This was the reaſon why the lamb was ſlaine, and had it not been for theſe divine, and ſupernatural, and bleſſed ends, he would not have proſtituted his life to ſuch a bitter and ſhamefull death, as the death of the Croſſe was. It was not meet the onely begotten Sonne of God ſhould come down into the world to lead a miſerable life, and to dye an accurſed death, but for noble and glorious ends, and youhave the ſum in theſe particulars.

For the uſe of it.

Uſe 1. Firſt, it is a cauſe of juſt humiliation to us, whoſe ſins were ſo out of meaſure ſinful, as that there is no ranſome to be given for them, but ſuch an invaluable price, as the blood of the Sonne of God. All the Gold of *Ophir*; all that the world can give, what is it, to this invaluable blood of the Sonne of God? Yet this was our caſe, and eſtate, that if we had had many worlds for our inheritance, and given them all for the redemption of one ſoule, it had not been ſufficient.

This

This was our estate, and this is the estate of all such as yet live in sinne to this day. It is a desperate estate that cannot be repaired, nor themselves rescued from by ransome, but the blood of Christ. If our sinnes had been of a lesse nature, a lesse price might have made satisfaction: And yet such is the pride of the hearts of the sonnes of men; that because we live civil lives (though yet natural) we have good natures, are so well bred, do so many good offices, that we think it is not so dreadful a matter, nor that we are so dangerous for our estate as others: If it go ill with us, what will become of desperate roaring ruffines? whatever becomes of them, it is a frivolous matter to you, or to such as are civil, and hinder the free passage of the grace of God: but if our natures be so good, and our carriage so comely, I pray you what need such an invaluable price be given? If a small matter would have saved us from the world, what need such an invaluable price be given to rescue us from it? You will say, I hope I am not so addicted to the world, I would drive a bargaine home to the head, and would not be cheated. But is that all you know by your selves? certainly there is more; for if the Lord did not see that inveglement which the word hath of us, and that close combination of us to it, the Lord would not have thought it needful to send his onely Sonne to redeeme us from this present evill world. Frugality is not a vice in any, but a virtue; and if there were no more but good husbandry, surely there need not such a price to be paid to redeeme us from the world: But certainly the Lord sees such power of worldlinesse, and untemperance in us, and such power of passions and lusts, that no means would rescue us therefrom but the power of the blood of his Sonne: and the world hath such hold of us, and we of it, that if it were not for the blood of the Sonne of God, we should never be rescued from that engagement. And therefore let all flesh know, there is that power of sinne, and of the world, in the best natures, and best education, that unlesse the Lord come with the blood of his Sonne, we should be wedded to the world, and our sins, and lusts, and perish everlastingly.

And for the Devil, you say you defie him, and did renounce

him in Baptiſme, and promiſe it, or ſome other in your ſtead.

But if there were not a ſtrong power of Satan in us, how comes it that the blood of Chriſt muſt be ſhed, to deſtroy him that had the power of death, *that is the Devill*, *Heb.* 2. 14. And therefore conſider of it, ſo ſtrongly did the curſe of the Law threaten us, ſuch power hath ſin over the beſt nature, that were it not for the blood of the Sonne of God, it were not poſſible we ſhould be redeemed from them.

Therefore if thou haſt a good opinion of thy ſelfe, that the world hath no hold of thee, nor thy paſſions and luſts, and the Devill leaſt of all, whatever the Law of God ſaith: know that there was nothing could redeem us from this, but the blood of the Sonne of God; and if thou doſt not believe this (however thou art thus naturally born) the truth is, thou trampleſt under foot the blood of Chriſt, as not worth the ſpilling: If men be thus exact in their courſes, ſo equal in their dealings, if the Devil have no power over you, to what end did he through death deſtroy the Devill that had the power of death? If ſinne have no dominion over you, wherefore did he ſhed his blood, that the power of ſinne ſhould be deſtroyed? And therefore all the while a man is out of Chriſt, and the warme blood of Chriſt is not applyed thee, thy ſoule is a bleeding to death.

That look as it is with ſome men when in a conſumption, & have little hope of recovery, then they wil kill ſome lamb, and while it is warme, will take the warme body of the lamb and faſten it to them that they may be repaired: Truly thus doth the Lord with us, he knowes we are farre conſumed, in a ſtate of worldlineſſe, and a ſtate of ſinne, and Satan: how ſhall the Lord reſcue us, and repaire us? No way but this, here is an innocent Lamb, he wraps him about us, warmes us with his blood, and ſo he recovers us againe from our conſuming condition, conſuming with ſinfull luſts, and paſſions, and Satanical deluſions. Look as Phyſitians, they will ſoon gheſſe what the diſeaſe is by the receipt: If the Lord preſcribe ſuch a receipt as this, the blood of the innocent Lamb of God, then know it for a certain truth, we were in a deſperate condition,

dition, conſuming and waſting, and dead too, overſpread with the world and Satan, and ſo had everlaſtingly periſhed, had not the Lord provided ſuch a plaiſter as this.

And indeed this will yet humble us the more, in caſe the Lord make it appear that all this is done for me, and thee; we may ſay as *Mephiboſheth*, 2 *Sam.* 19. 28 what are we, but as dead dogs in the ſight of God, that the Lord ſhould give his onely Sonne to recover ſuch dead dogs as we from that wofull eſtate in which we and our fathers lived, and many of them dyed in, yet the Lord hath been more merciſull to us; but what are we all but that the Lord might have cut us off? Herein the Lord commends his love to us, *that when we were ſinners Chriſt dyed for us*, Rom. 5. 8.

Secondly, it may ſerve to teach us, the wonderful and unſpeakable love of God and of his Chriſt to us; the one, that was thus willing to ſend his Sonne, the other thus willing to go, that his blood ſhould be thus ſpilt like water upon the ground, and himſelfe caſt aſide of men for the while (but for ever accepted of God) that we might be ſaved. Herein the Lord magnifies his mercy to mankinde; his juſtice, that he will be ſatisfied; his mercy, that he will have ſatisfaction in his Sonne, and doth not require it of our perſons. It is rich Grace, that ſo we may ſtand, and wonder that the Lord ſhould ever do it to ſuch as we, to give his Sonne (an innocent Lamb) for us. *Uſe 2.*

Thirdly, it may teach us for ever to loath and abhor all ſinne, as that which ſo deeply diſpleaſeth God, ſo as no ſatisfaction might be made for ſinne, but the blood of his own Sonne; and no blood could ſatisfie but that, and this ſin hath been the ſlaughterer of the innocent Lamb of God. It provokes God greatly, and ſlaughters his own Sonne; this is the power and venome of Sinne. And therefore unleſſe we take delight in the deep diſpleaſure of God, which is unappeaſable, but in the blood of his Sonne, *how ſhall we that are dead to ſinne, live any longer therein? Rom.* 6. 2. He means dead through Chriſt; Chriſt is dead, and we in him, and with him, all that have fellowſhip with him. *Uſe 3.*

Can we ſee the wrath of God riſing again, firſt in our

soules, and breaking forth in fiercenesse of the Lords indignation? How shall we dare to tread under foot the blood of the Covenant, as if it were an unholy thing? If there were no other argument to discourage from sinne, this alone might prevaile, the nature of sinne, that so deeply displeaseth God, as there is no satisfaction but by the blood of Christ; and to consider, that sinne hath slaughtered Christ Jesus. And therefore the meditation of the slaughter and death of Christ, should be as a slaughtering knife to cut asunder all temptations to sinne. What is it that all pleasures and profits can put upon us, to countervaile the losse of the favour of God, and the blood of the Lamb? can any sinne procure the favour of God, or any thing answerable to the favour of God? or can any allurements of the world, or temptations that can put upon us, or Satans suggestions; can they make the blood of Christ an unworthy thing? or give us greater matters then the blood of Christ hath purchased? And therefore how shall we sinne against the love of God? *how shall we commit this great wickednesse, and sinne against God?* sinne against the blood of this immaculate Lamb of God. These very considerations are enough to cut off all sinne.

Use 4. Fourthly, this may serve therefore to teach us all to give up our selves back again to Christ, that we may now live to him. That we may now live to the father, and to the Son; that we may not live to sinne, to Satan, to the world, *But to him that hath dyed for us, and given himselfe for us; I live by the faith of the Sonne of God*, Gal. 2. 20. *Christ suffered for sinne, he dyed for us, that we might not now live to our selves, nor to the lusts of men, but to the will of God*, 1 Pet. 4. 1, 2, 3. 2 Cor. 5. 15. So that this is that which the Lord now cals us to, to wit, to live now no longer to those things from which we were redeemed by an invaluable price.

We are redeemed from the bondage of sinne, and Satan, and from the world: and not onely redeemed from these, but purchased to life, as a reconciled people to God, to be as the friends of God: *Abraham* was called the friend of God. Though a man make no bones of breaking out against an enemy; yet now being reconciled especially to him in whom

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we live, or move, and have our being, it is for us to walke as thoſe that are reconciled to God, as thoſe that are united to Chriſt, as thoſe that are ſanctified by his Spirit, as thoſe that have the grace of Chriſt applyed to our ſoules, *as thoſe that are dead to ſinne, and alive to righteouſneſſe*; It is for us to walk as thoſe that look for a purchaſed poſſeſſion to the glory of Gods grace when this life ſhall be no more. If we be dead with Chriſt, why are we not free from all that which is evil, and free to all that is good? *Col.* 2. 20. It is a ſtaine and blemiſh to the blood of Chriſt, to ſee a child of God live in any durty corruption, to ſee a child of God a worldling, to yeild to any temptation, it is a ſtaine to the blood of Chriſt: To ſee a child of God ſet looſe from the Father, or the Sonne, or the Spirit, it is a ſtaine to the blood of Chriſt; for the blood of Chriſt is a purchaſe to redeem us from all evill, and to purchaſe to us all good.

For a fifth uſe, it may teach us to apply effectually the blood of Chriſt: as we for our parts in our Miniſtery, ſo you in your meditations, and repititions; there is the ground of your peace. No conſcience that hath been troubled with ſence of ſinne, but there lies his grief, the wrath of God that is upon his unbeleiving ſoule. He is condemned; *the wrath of God abideth on him.* If you ranſack it to the bottom, there is it that cruſheth the ſpirit: all other will be caſt off in caſe we be clear in this principle, about the ſatisfaction of Gods juſtice provoked againſt us by our many and great tranſgreſſions: what ſhall ſatisfie the ſoule now? There is nothing in the world ſo fit to beget faith, as the preaching of the croſs of Chriſt: *If I be liſt up from the earth, I will draw all men unto me, John* 12. 32. If Chriſt be drawn up on the Croſſe, held forth for his drawing of people that are troubled about the wrath of God, and the removing thereof, and about ſatisfaction to God about all our iniquities, this will draw ſoules unto him: For how will you uphold any man to bear his burden of the apprehenſion of Gods wrath with any tolerable eaſe? No way but by holding forth Chriſt the innocent Lamb of God, crucified upon the croſſe, and his blood ſpilt as a price of ſatisfaction to Gods juſtice, as a price of redemption *Uſe* 5.

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tion from all evill, and purchase of all good: then saith the soule, me-thinks there is some hope, even for me; For who shall hinder the power of the blood of Christ? and who shall hinder the free passage of Gods grace? if the Lord Jesus hath undertaken it, and hold it forth especially to men that are sick, and oppressed, and cast downe, and ready to perish for want of succour: In such a case, while this is held forth, there is the blood of Christ held forth, which was shed to purchase the spirit of grace; as it is written in *Gal.* 3. 13, 14. *Christ hath redeemed us from the curse of the Law, being made a curse for us, that we might receive the promise of the spirit.* The same blood of Christ, that hath redeemed us from the curse, and hath purchased the communion of the spirit, he is wont in the preaching of the crosse of Christ, to open Heaven to the soule, to open the doors of the heart to believe on this blood, thus held forth, and so by this means you shall finde a support, some satisfaction to all turmoils, and agonies of conscience. It is a wonder to see how this blood of Christ is mighty through God to make our peace, while the spirit doth conveigh the efficacy thereof to the quitting, and establishing the soule, in fellowship with Christ, and reconcilement with the Father; that the soule sees, Christ hath not dyed in vaine, that he hath not heard the word in vaine, nor waited upon Christ in vaine, but sees there is life, and peace, and all in the blood of Christ. And therefore wonder not now that the Apostles were so carefull in preaching the crosse of Christ, ther's the ground of all our reconciliation: That satisfies the justice of God, and that satisfies the soule, the spirit applying it begets faith to receive it; and there is they stay of the soul.

So this is the principall duty, as for us to teach, so for the people of God continually to attend unto, to ponder upon this: especially those whose hearts are at a losse about satisfaction of Gods wrath, and pardon of their sinne; It is that which in a speciall manner they stand in need to attend unto.

Use 6. For a sixth use: If any man shall aske, how shall I know that all this belongs to me? what it is for thee we cannot yet tell,

telf, in caſe a man have had no impreſſion upon his ſoule yet it may be to thee for ought thou canſt tell, becauſe all the Elect are not yet called home, but are to be called: Therefore it is not the thing, to ſay they have no hope in it, becauſe they are not yet waſhed by it, for they may be before they dye.

But if for the preſent you would know whether you have part in it or no: you ſee what the nature of it is, where the blood of Chriſt comes, where it is ſprinkled, you ſee what it doth; it hath a redeeming power in it, and a purchaſing power: It doth redeem thee from all evill, from the power of ſinne, and Satan, and of this world, and of thine owne heart, and withall from the wrath of God, and the curſe of the Law, ſo that the Conſcience is more pure and peaceable then before, and both theſe go together.

But mind what I ſay further, if this blood hath had this free paſſage in thine heart, it hath purchaſed reconcilement with the Father, union with the Sonne, communion with the Spirit, conformity to Chriſt, and comforting thee in Chriſt: Conforming thee to Chriſt in his death, and comforthing thee in Chriſt and the fruits of his death, the favour of God, and the pardon of ſinne, and the bleſſed priviledges that his death hath purchaſed. I ſay this is the efficacy of the blood of Chriſt where it is received in power: If theſe fruits be in us, they are lively pledges of the love of God in our hearts: If theſe things be ſmothered and daubed, and overwhelmed with many Temptations, and worldly buſineſſes, diſtracting cares, and temptations; though it is true, the children of God may be at many loſſes, yet mark what I ſay, the blood of Chriſt is a living Spring, and a running Fountaine; though it may be troubled, yet it will runne cleare againe; if it do not, it is a ſigne it was not from the blood of Chriſt, but from a deluſion: But if it were from the blood of Chriſt, thou ſhalt finde hee will purifie and pacifie thy conſcience, for he will not looſe the value and efficacy of that rich blood; great is the power of it, and he will not looſe the vertue of it.

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I know there may be many pangs to Temptations, and Chriſtians in this new world may meet with new Temptations, and Chriſtians are at a loſſe becauſe paſſions breake in, we have loſt all our peace, and comfort of our union, and the power of it; it may be ſo, it is not unuſuall; but (minde what I ſay) truly if the blood of Chriſt have any efficacy in us, or power upon us, you will find that the fountaine of the blood of Chriſt is higher then any other fonntain

A fountaine that ſprings from a low place may be ſtopped, but if it comes from a high place, higher then the higheſt, no creature here below can hinder it, nor created thing below it can intercept the flowing of it: The Lord will redeeme thee from the world, and from theſe paſſions and luſts, and from the Satanicall, and malignant diſtempers, and the Lords blood will reſtore thee to reconcilement with the Father, and bring thee to union with the Son, and the comfort of the Spirit, and the ſence of it. And therefore know, if he have left thee to live in ſuch diſtempers, and thou doſt bleſſe thy ſelfe in them, and canſt not looke further, and there is nothing in the blood of Chriſt that much takes up thy heart, for redemption from evill, or purchaſing good, it is much to be feared thou haſt not yet taſted of the blood of Chriſt: what there may be in heaven wee know not, but no man on earth can give thee a comfortable ſigne of a good eſtate.

If a man bleſſe himſelfe in theſe engagements, and in theſe imbondagements to the enemies of his ſoule, and thinks his captivity is his liberty, hee doth not know what the Lord Jeſus hath purchaſed, there is little hope ſuch a man hath redemption from the blood of Chriſt. This is the condition of all the people of God in the greateſt temptations, unleſſe it be in ſome extreame hurry of paſſion, it is a captivity to him, and a burden to him that he wants Chriſt Jeſus, and that is a good ſigne of a mans liberty purchaſed by Chriſt: This Chriſt who hath reconciled others to God, and done great things for them in a way of grece, and hath alſo reconciled him to God, and delivered him from death to ſee this captivity, and to groane under it, it is a ſigne this man

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hath had ſome other liberty in times paſt: For otherwiſe there is no man naturally but he thinks this is his freedom to have his owne minde not croſſed, to have his full liberty in the world, to have good bargains, and not to be pinched in this and that, and not for conſcience to fly in his face; it is a ſign a man is yet a natural born captive. But when a man feels his captivity, and looks at it as his burden, that he feeles not the favour of God, and union with Chriſt, and communion with the Spirit: It is a ſigne God hath called him to liberty, but he hath ſold himſelf for a captive again; & now he cryes as the Apoſtle, *Rom.7.24. O miſerable man that I am, who ſhall deliver me from this body of death*: There he is carryed captive. *I ſee another law in my members warring againſt the law of my minde, and bringing me into captivity to the law of ſinne which is in my members*, verſ.23. Here is a ſign of redeeming love by the blood of the Lamb.

O the wofull captivity that naturall corruption is to a redeemed ſoule, and the great liberty it is to a carnall heart, that hee thinkes it a liberty to have his thoughts free, and none to tell him: But to a good conſcience that hath been waſhed and redeemed by the blood of the Lamb, the body of death is a wofull bondage to him.

This body of death it is not actuall tranſgreſſions, but a powerfull body of carnall corruption that hangs about us; that though we do not break out into actuall ſinnes as other men do, yet we ſee a body of death in us, and this is our captivity. So then, if the Lord hath redemed a ſoul, and purchaſed theſe comfortable bleſſings as brings us to the ſence of our wofull condition by reaſon of the loſſe of this liberty, all theſe are witneſſes of the redeeming love of Chriſt.

Laſtly, it may be a uſe of conſolation to every ſuch ſoule thus farre (even ſo farre as there is no bounds and limits to it) it is a marvellous ſatisfaction to a ſoule in temptation, nothing more then this I now ſpeak of. One would think it were a great miſery to live in horrour of conſcience continually, and ſo it is: but if a man be redeemed by the blood of this Lamb, then it is not terrour of conſcience that can *Uſe 7.*

ſeparate thee from God ; for Chriſt himſelfe was under terrour of conſcience as much, and more then thou art without ſin, that he ſweat drops of blood, and cries out and bemoans it in a holy manner. Why will you ſay, but will you have me ſet ſuch things at my heele? the deſertions of God at my heele? Is the favour of God to be ſet at the heele? it will not hinder your union with your head, though you have loſt the ſenſe of it.

All that Chriſt ſuffered, all his deſertions, it did not hinder his fellowſhip with the ſecond perſon in Trinity, neither will it hinder yours. The Serpent bruiſeth our heel, makes us go heavily and lamely. *Pſal.* 43. 2. *Thou art the God of my ſtrength, why doſt thou caſt me off? why goe I mourning becauſe of the oppreſſion of the enemy?* It makes us go heavily while God forſakes us, as a man goes that is cruſhed by an enemy, but yet it will not break his head. And what great conſolation is this, it is not terrour of conſcience that can ſeparate a man from Chriſt: Nay I may ſpeake a greater thing then that, it is not the power of your corruptions that can break your head, though they will make you go more lamely and heavily, yet pride and paſſions, *&c.* do not ſeparate union. It muſt therefore raiſe up the heart of a Chriſtian above his temptations, above corruptions, above the world, above all the enemies of his ſoule, what can they all doe? If the Lord be with us, who can be againſt us? *He that delivered up his owne ſonne to death for us, how ſhall he not with him freely give us all things?* Rom. 8. 31, 32. So that wee are freed from all annoyance from the curſe of the Law, the rigour of the law, free from deſertion and corruption, and the Lord hath given us himſelfe, and his Son, and his Spirit, and his Covenant, and Kingdome, and his Church and people, and Ordinances, and all is yours, 1 *Cor.* 3. 22, 23. And how comes all to be ours? By the blood of the Lamb that hath purchaſed all good things, and the removall of all evill, therefore how comfortable may the ſoules of Gods people be, if they did attend to the blood of the Lamb.

And therefore let not thoſe that have any part and portion in the blood of Chriſt Jeſus be diſcouraged; let them in Gods

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feare meditate more of this blood, and of the power and vertue of it: As you desire your lives may be more comfortable and serviceable to God and man, and your death more peaceable, so be much in meditation of this blood: And if you be doubtfull of your spirituall estate, then more seriously meditate of it, who hath suffered, and what, and for what end he layd downe his life, and lay all together, and see if all will not amount at length to the begetting of Faith where it is wanting, and to the reviving of it where it is, that we may live fruitfully, and holily, and dye comfortably.

Rev. 13. 8. latter part of the verſ.

The Lamb ſlaine from the foundation of the world.

HERE is ſomething yet to be handled in this Verſe, and that is the antiquity of the ſufferings of Chriſt. He doth not only ſay that Chriſt was a Lamb, and ſlaughtered, but his death is deſcribed by the antiquity of it, *From the beginning of the world:* Or as it is here tranſlated (and very fitly) *from the foundation of the world*; though I would not put any great weight in the very nick of the foundation, for the foundation of the world was laid the firſt day of the creation, when the Lord made the higheſt heavens, and the loweſt earth: the higheſt heaven, the kingdom of the bleſſed Saints and Angels, of whom it is ſaid, *Come yee bleſſed of my Father inherit the kingdome prepared for you from the beginning of the world:* There was a kingdome in the foundation of the world, and therefore the Angels were created the firſt day: and it is true Chriſt was ſlaine even then alſo, elſe thoſe Angels had not been in that kingdome: But whether you take it for the foundation in the creation, or in the nick of the creation, it is not greatly material, for the death of Chriſt reached both to the fall of *Adam*, and in ſome reſpect before it, and the explication of that will ſhew the truth thereof, and I would not be exquiſite nor curious in opening of it.

The Note is this.

Doct. 4. *The ſlaughter of Chriſt was from the foundation of the world.*

So it is ſaid here, *The Lamb* (that is Chriſt, *The Lamb of God*) *ſlaine from the foundation of the world:* the Lamb is Chriſt, evident it is that in fulneſſe of time he was ſlaughtered

about 4000. years after the world was made, but yet the holy Ghost saith, *He was slaine from the foundation of the world*; so that though it was actually accomplished and performed in fulnesse of time, yet as time began, the suffering of Christ began also; slaine he was therefore *from the foundation of the world.*

First, In respect of Gods eternall purpose, who from the foundation of the world, and before the foundation of the world appointed Christ to this slaughter. *We are redeemed,* (saith *Peter*) *not with silver and gold, but with the precious blood of Christ as of a Lamb without spot, who verily was fore-ordayned before the foundation of the world, but was manifest in these last times,* &c. 1 *Pet.* 1. 18, 19, 20. Before the foundation of the world, and from the foundation of the world, many times in Scripture are both one in meaning; before the foundation of the world he was ordained to be slaughtered, the Apostles words are expressly so, as of a lamb slaine he was ordained, and from the foundation of the world implyes long before the time he was slaughtered, and then you know not where to put the period, but some reference it hath to the foundation of the world.

Secondly, He is truly said to be slaughtered from the foundation of the world, in regard of the promise of God made to *Adam* since the world began; the same day that *Adam* was created he fell, or certainly soon after, but most probable the same day: the same day that he fell, it is clear the Lord gave him a promise of the death of Christ, in *Gen.* 3. 15. for that is the meaning of the promise: *He shall break thine head,* speaking to the Serpent, he shall crush the head of the Serpent: *For the seed of the woman shall break the Serpents head; Thou shalt bruise his heel.* Heel implyes the humanity of Christ, which was to be troden upon, and indeed it was all that the tempter could doe, but that bruising the heel was the crushing of his humanity, his soul and body was rent asunder, that was promised from the foundation of the world.

Thirdly, *From the foundation of the world,* Christ was slaine in the forerunning types of him; for it is said, *that Abel brought of the firstlings of his flock, and of the fat thereof,* and that was a

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type of this Lamb, *Gen.* 4. 4. the ſacrifice of *Abel* was a type of Chriſt ſuffering: now becauſe offering that ſacrifice was by faith, *Heb.* 11. 4. And faith hath ground from the word of God, though there was no written word, yet there was from the mouth of God to *Adam*, that taught *Adam*, he and his ſonnes to offer ſacrifice in type of Chriſt that was to be ſlain, who ſhould break the head of the Serpent, and therefore as a type of the bruiſing of the heel of the promiſed ſeed which God had ſet before them, they were to offer ſacrifice, to ſhadow forth that great worke of Chriſt: *Abel* beleived on Chriſt, how far expreſly or diſtinctly I do not know; but had he not beleived, he had not ſacrificed by faith, nor had not been accepted.

Fourthly, *He was ſlaine from the foundation of the world*, in regard of the virtue and efficacy of his death: from thence, the lively virtue and efficacy of the death of Chriſt did expreſs it ſelfe from the very foundation of the world, that *Abel did offer a more acceptable ſacrifice then Cain*, it was from his faith; what was his faith faſtened on, by which his ſacrifice was accepted? (for it is ſaid, *the Lord had reſpect to him, and to his offering*) it is Chriſt alone, it implyes he looked not for acceptance by his ſacrifice; it is impoſſible that the blood of buls ſhould take away ſinne, but he looked to be accepted in Chriſt Jeſus: ſo *Enoch* is ſaid to have walked with God, *Gen* 5. 24. and no man can walke with God except he be reconciled with God, *Amos* 3 3. And is there any reconciliation but in the blood of the Sonne of God? *We are reconciled to God by the death of his Sonne*, Rom. 5. 10. It is ſaid of *Abraham*, that *by faith he left his country and his fathers houſe, and his kindred, and went out, not knowing whether he went*, *Heb.* 11. 8. *Gen.* 12. 1. How comes *Abraham* to be redeemed and reſcued from the blood of his Anceſtors and from his fathers houſe? *We are redeemed from our vaine converſation received by tradition from our fathers, not with ſilver and gold, but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot*, 1 Pet. 1. 18, 19. Which argues plainly and evidently that *Abraham* himſelf, if he had not been waſhed in the blood of this Lamb, he could not have been ſaved from hankering after the blood of his Anceſtors;

Anceſtors ; if the blood of Anceſtors had been more warme in him then the blood of Chriſt, he would not have been redeemed from his fathers houſe : but now in his old age he leaves his country and goes to ſeek that ſeed in whom they all ſhould be bleſſed in that country. It is ſaid in *Gen.* 15. 6. That *he beleived in the Lord, and it was counted to him for righteouſneſſe : and all juſtification is by faith* (ſaith the Apoſtle) *in the blood of Chriſt*, Rom. 3. 23, 24, 25. *We all have ſinned, and are deprived of the glory of God, being juſtified freely by his grace through the redemption that is in Chriſt Jeſus, &c.* For all the ſinnes that have paſſed us from the beginning of the world, the Lord received atonement for them in the blood of his ſonne : and our father *Abraham*, if he were juſtified, *it was by faith in the ſonne of God.* How came it to paſſe that *Joſeph* was able to overcome the ſtrong and ſubtile temptations of his Miſtreſſe, in *Gen.* 39. 9. *How ſhall I do this great wickedneſſe, and ſinne againſt God ?* Can he mortifie a luſt by any power of his own ? No, let the Apoſtle anſwer it, in *Gal.* 5. 29. *They that are Chriſts have crucified the fleſh with the paſſions and luſts* ; for ſo it is, it is not affections, but all the ſinful paſſions that hang about the ſoules of men, the Lord frees us from them all by the blood of his Sonne : So that if you ſee *Joſeph* crucified to his luſt, and *Abraham* weaned from his fathers houſe and juſtified ; if you ſee *Abel* offering a more acceptable ſacrifice then *Cain* : Look at all theſe as lively fruits of the blood of the Lamb ſlaine from the beginning of the world, whence alſo ſprings their faith ? heavenly mindedneſſe, their ſanctification ? their power of godlineſſe was as great (and in many things greater) as in thoſe that have lived ſince his crucifying on the croſſe.

Now if it had not been as effectuall and reall before his coming, as when he did come, doubtleſſe the efficacy of his death would have been leſſe powerfull and more weak in them that lived before his coming ; but when you ſee ſuch livelineſſe ſpring from the virtue and power of it, then you ſee the efficacy of it from the foundation of the world, onely the manifeſtation of it was not ſo clear as afterwards, whence it comes to paſſe that the generality of Chriſtians now are,

or ought to be, more cleare and more pure then the generality of Christians then; but in some men, you have had them that exceeded those that lived in Christs owne time, and since.

5. There is a fifth respect in which Christ is said to be slaine from the beginning of the world, and that is in respect of the faith of Gods elect who lived from the beginning of the world: As soon as there was a man on the earth, the same day the Lord put emnity between the seed of the woman and the Serpent; now the seed of the woman looks for salvation in the seed of the woman, and they did even then look to the Lord Jesus the *Messias* as much as we do since in *John* 8. 56. *Your father Abraham rejoyced to see my day, he saw it and was glad:* that was the day of the coming of Christ into the world to be an attonement for the sinnes of his people: If *Abraham* saw it, then *Enoch*, *Noah*, *Abel*, and *Adam*, and *Eve*; and who ever lived by Jesus Christ, they all saw Christ afar off, yet they saw him notwithstanding, they saw his day, the day of his Incarnation, and Passion, and Resurrection: and it is said in *Heb.* 11. 1. That *faith is the substistence of things hoped for, and the evidence of things not seene*; that is, it did give the Fathers before Christ, as clearly to see Christ already present to them, as if he had been actually come in the flesh, and so it is with all the Saints at this day; look as we do, as really believe the Resurrection of the body, that by faith gives it subsistance as verily as if it were present, and as we believe the salvation of our soules, as verily as if it were accomplished; and it is as clear, I meane, as certaine as if it were already done, and in some measure as evident; for so he saith, *It is the evidence of things not seen*; he speaks in the Apostle words, *The confidence and evidence of things not seen.* Hence it comes, *That the fathers saw the promises & embraced them, but did not receive them*, Heb. 11. 39. That is, did not receive them accomplished (for they never saw Christ in his death) but they were perswaded of them, and embraced them, and did verily look for them in expectation, as if they had been present with them; that is, if Christ had been come, they would not have done nor suffered more then they did; which argues that

that faith gives a basis and subsistence to what it layes hold on; and makes it so reall, that we shall neither do more, nor suffer more, if it were present; They did believe that the time would come, when the *Messias* being bruised himselfe, he would break the Serpents head.

These are the severall respects in which Christ is said to be the Lamb slaine from the foundation of the world; *In regard of the purpose of God, in regard of his promise, in regard of the types of him, in the Sacrifices that were shadowes of Christ, and did really hold him forth; in regard of the vertue of it, and in regard of the faith of Gods people that lived from the beginning of the world; in regard of all these Christ was slaine from the beginning of the world,*

For the Reasons of the point;

All the ways and respects I have spoken to, are as so many Reasons; yet if a man should stand upon a Reason, I would first say this; the first may be from the eternity of that which is infinite; what ever is infinite, is eternall: Now the value and vertue of the death of Christ is infinite, as *being the blood of the sonne of God*, Acts 20. 28. Now that which is infinite, as well reacheth that which is before, as after it; infinite it is, or else it cannot be eternall: and infinite it had need to be, or else the infinite wrath of God could not be satisfied thereby; but being infinite, it was of eternall efficacy, and therefore he was a Lamb slain, and *slaine from the foundation of the world*: So that all that are elect were in Christ before the foundation of the world. *Ephes.* 1. 4. *Hee hath chosen us in Christ before the foundation of the world*; in Christ, and in Christ crucified before the foundation of the world; for being of infinite value, it must of necessity be eternall; there is nothing infinite, but is eternall, they are co-incident; that which is finite will end, it began in time, and will end in time: But that which is infinite must needs have respect to eternity; and therefore saith our Saviour, *John* 8. 38. *Before Abraham was I am*: So that take him whether as God, or in point of the vertue and efficacy of his mediation, he was before *Abraham*; it could not be eternall, if it be not infinite; and if it be infinite, it must needs be eternall. *Reason* 1.

Reaſon 2. From the preſence of all future things to Chriſt, I ſpeak in proper ſpeech, it is truly ſaid, there is nothing future to Chriſt: I confeſſe the point is unconceivable to finite capacities, but to God all things to come are preſent, as if they were in actuall being: *All things are naked and open unto the eyes of him with whom we have to doe*, Heb. 4. 13. It is an ancient ſpeech, Eternity is like a circumference about a Center that compaſſeth it round about, that if you ſit on the Center, you ſee all the lines: Suppoſe a great tower as high as the clouds, and one ſitting thereupon, he ſees one man coming this way, and another another way, he ſees they will meet in one place; they know nothing of it, it is future to them, but preſent to him: So the Lord that ſits upon the clouds of eternity (if I may uſe ſuch a word) he ſees all things as if they were preſent to him: and certaine it is, God is not one day older then he was from the beginning; the Angels are older, and Satan, but God is not older, nor is capable of being older; time addes nothing to him, his eternity ſwallows up all; that which hath been, is, and ſhall be, it is freſh ſtill to him; that which is paſt, and that which is to come, whence it is ſaid, *Before Abraham was I am*, he doth not ſay I was; but his paſt time is not loſt to him, no time is paſt with God; *Before Abraham was I am: a thouſand yeares are but as yeſterday*; when it is paſt, all are one time to God, *Pſal.* 90. 4. So then, if you look at Gods account of things that hath entred into ſuch a Covenant from eternity, hath written ſo many in the book of life to be brought on to God by the death, and reſurrection, and aſcention of Chriſt, he knew the perſon of the God-head would certainly take the humane nature of Chriſt; it was preſent to him, and therefore hee doth ſo elect, and govern, and diſpoſe of creatures as he that had received a ranſome before the world began: And therefore *Elihu* his ſpeech is weighty, in *Job* 33. 23. That *if an interpreter, one of a thouſand come to a ſicke man, and ſhew to a man his righteouſneſſe, and that then God is gracious to him*, and ſaith, *deliver him, for I have found a ranſome* (to wit, in the blood of the Lamb) then will he ſay, *deliver him:* What, had he received a ranſome in *Jobs* time? *Job* lived before *Abraham?* truly then

then he hath a ranſome, as a man hath a bond from a good ſurety: but ſo it was in his apprehenſion, not only becauſe Chriſt was a good ſurety, and would make good payment in time, but the thing was as preſent with God, and really performed; All times with God are but as now, paſt, preſent, and to come; all times with God are one and the ſame, *Jeſus Chriſt yeſterday, and to day, and for ever*; Yeſterday before the Law, and to day, both under the Law, and eſpecially under the Goſpel, and for ever the ſame, of the ſame vertue and efficacy, and power: So you ſee the truth of the Point.

The uſe is ſhortly thus much.

First, it ſhews you the dangerous and damnable eſtate of the world from the foundation of the world; the deep depravation and corruption of the wotld from the foundation of it; it is ſaid by *John*, 1 John 5. 19. *We know we are of God, and all the world lyes in wickedneſſe*: Did it lye ſo in *Johns* time, when all the great Nations of the world worſhipped the Devill, *Apollo*, *Hercules*, and *Jupiter*, and ſuch dunghill gods? Did it not then lye in wickedneſſe? Truly it was ſo ſince the world began, it was never better from *Abraham* to *Moſes*, from *Moſes* to Chriſts time, and from Chriſts time to this, the whole world lyes in wickedneſſe; for otherwiſe to what end ſhould Chriſt be ſlain from the foundation of the world, if there were no need of a Redeemer, elſe there had been no need of his ſacrificing from the foundation of the world There were all errors in the world, not as God made it, but they ſuddenly corrupted themſelves. *Man being in honour abideth not, but is like the beaſt that periſheth*, Pſal. 49. 20. The word in the Original is, *he ſhall not ſleep in it, nor lodg in it*, meaning that hee ſhall not take one nights reſt, but become like a beaſt, and clad with the skin of a beaſt: So this is the condition of civill men that are like bruit beaſts from the foundation of the world: *The Lord looked down from heaven, and beheld the children of men*: And the Apoſtle interprets it of all men; *He looked downe and beheld all the children of men, to ſee if there were any that did underſtand and ſeeke God: They are all gone aſide, they are all become filthy, &c.* Pſal. 14. 2, 3, 4, 5. This is the caſe of all men by nature. The Apoſtle expounds *Uſe* 1.

it of all, *Jewes* and *Gentiles* by nature, in *Rom.* 3. 10. to 16. And in *Gen.* 6. 5. *The Lord looked upon the earth, and beheld it was corrupt.* And in *Gen.* 11. *v.* 12. *The earth alſo was corrupt before God,* &c. *And God ſaw that all the imaginations of mans heart were evill, onely evill, and that continually.* The word tranſlated, *Imaginations*, in the Originall is, *The frame and bent of his thoughts is evill, and onely evill, and that continually*; bent to back-ſliding from God, not a good thought in any mans heart ſince the world began; take him as hee is by nature, not a good thought riſeth in any mans heart, not a good word from his lips, nor a good action from his hands; Take him without the vertue of Chriſt ſince the world began, there never roſe a good thought in all mens hearts; if there did, it was by the vertue of this Lamb of God that was ſlaine from the foundation of the world. *The heart of man,* (*Jeremiah* complained long before Chriſts time) *is deceitfull above meaſure, and deſperately wicked, who can know it,* Jer. 17. 9. *Who can know the bottomleſſe depth of it.* This is the very ſtate of all the world ſince the world began; the whole frame and ſtate of the world is enmity againſt God, *Rom.* 8. 7. It is not ſubject to the law of God, neither indeed can be, and that in ſuch a deep meaſure, you may ſee by the medicine that the Lord prepares for it; it ſhews the depth of the depravation of the world from the beginning, it hath been corrupt and incurable, unleſſe it were by the vertue of the death of Chriſt, by the ſonne of God made man, taking upon him mans nature; and the greatneſſe and infiniteneſſe of the vertue of this remedie doth evidently argue the bottomleſſe depth of the corruption of the world ſince the world began: No man would beſpeak a Smiths great hammer to break an egg-ſhell, a man would thiuk it a marvellous vanity if he ſhould. Truly the Lord hath prepared the ſtrongeſt iron hammer to break the Serpents head; and which is wonderfull, this iron hammer, the Lord Jeſus, that breaks all before it; The ſtone cut out of the mountaine, that breaks the iron mountaine of *Rome*, Dan. 2. 34. It is the ſame it was: it makes men many times wonder how they came to be well conceited of the old Religion, when Antichriſt reigned; then were golden dayes

(as

(as they ſay) then there was nothing, but every man regarded other mens good as their own; precious golden ſeaſons in the old world, then an eaſie matter would have perſwaded them all: but to what end was Chriſt ſlain from the beginning of the world, if it were not full of wickedneſſe? if it were not ſo tough that this hammer of hammers muſt come to break it in pieces? If men were ſo tractable, children to Parents, ſervants to Maſters, and yoke-fellows ſo abundantly in ſweetneſſe and amiableneſſe, what needed Chriſt to be cruſhed in pieces? *Say not*, ſaith *Solomon*, Eccleſ. 7. 10. *what is the cauſe that the former dayes were better then theſe, for thou doſt not enquire wiſely concerning this:* It is not a wiſe queſtion; for the truth is, thou art decieved to think the elder times were better; it is true, it is poſſible men by the policy of Satan may grow worſe; But take them at the beſt, had there not been a Lamb ſlain to reſcue the ſame from the corruption of it, no fleſh had been ſaved. It is true, in ſome ages, when the Goſpel found free paſſage, there was ſome difference. It was ſo in *Davids* time, better then in *Sauls* and *Solomons*, for a time better then in *Davids*; and ſo in *Hezekiah's* time, better then in *Zedekiah's*, and ſo it hath been up and down: but take it the beſt, all fleſh have corrupted their wayes, there is not a good thought, not a good word, nor a good practice ſince the world began. Sometimes in morall vertues men have more exceeded, when the Devill knew they were farre off from ſpiritual grace; he tempted them not when he knew he had them faſt in a golden and ſilken chaine, or cord of morall vertues (ſo I may call them) he led the priſoners of thoſe dayes in a golden chaine. The ſtrong man armed kept the houſe all the time of the *Grecian* and *Perſian* Monarchy long before Chriſt: and if any were delivered, it was by the death of Chriſt as well as now. It is true, we read in ancient Poets, I think it was fetched out of *Daniel* from *Nebuchadnezzars* dreame; there was a golden world, and then a ſilver world, and then a braſſe, and ſometimes iron, there was all. The *Babylonian* Monarch was gold: but when it was gold, it was but golden fetters of ſinne, and a land of wickednеſſe that held men cloſe to the Devill; and the ſilver

Monarch

Monarch of *Perſia* was but ſilver fetters; and the braſſe Monarch of *Greece* it was but brazen fetters.

It is true, when Religion brake forth, then hee put upon them more chaines, ſtrong beaſtly luſts, *men with men committing filthineſſe*, Rom. 1. 17. Theſe were iron chains to cary men captive to Satan: He ſees Learning break forth, and therefore he layes ſtronger chains and bands upon them: *Be no more ſtiffe-necked, leſt your bands encreaſe, ſaith the Lord*: and ſo from golden bands you have ſilver, and from ſilver, braſſe, and from braſſe, iron, and all to lead you captive to your laſt execution: And what is the difference? if a man be pynion'd with a golden cord, or a ſilver, or a brazen and iron cord, the one is more glittering then the other, but all bring to deſtruction: Therefore look at all the world living in wickedneſſe ſince the world began, or elſe in vain was the Lamb ſlain: The very frame of mans tranſgreſſion brought in a neceſſity of a like remedy, and therefore a like need of the blood of Chriſt.

And it is a vain Queſtion, as *Solomon* ſaith, why the former times ſhould be better then theſe: ſo it is a vain apprehenſion that men have of themſelves as good, to ſay, I thank God I have a good heart, and you ſhall finde me tractable, and reaſonable, (though they be but naturall) and ſo their children are very tractable, you may lead them with a twinde theerd, and need not uſe violence, you may ſoon break them; what then are you but eggſhels? what need then a iron hammer to cruſh all the power of the enemy? do not you and your children ſtand in need of the virtue of the blood of the Lamb as much as others have ſince the world began? That men have ſtood in need of the blood of the Lamb from the foundation of the world to reſcue them from the power of the ſtrong man, if they were ſo tractable, young or old? I know there is a great difference between ſpirits. God forbid we ſhould defame the work of God in nature, but take the beſt ſpirit, there is unconceivable enmity in the beſt natur'd man againſt Chriſt; there is an in-bred emnity againſt him ever ſince the world began, as is impoſſible to be healed, but by the blood of Chriſt; Chriſt came to cruſh them whiles they are in the ſhell, and unleſſe

unleſſe he heal them, verily children of a ſpan long cannot be ſaved: Therefore let no man flatter themſelves in their good inclination; there is that in us ſince the world began, that Chriſt muſt be broken and cruſhed to break the league between us and the Devill: Chriſt himſelfe in his ſoule and body muſt be ſtriken, he kils himſelfe by the ſtroke he gives to the enemy.

Folly is bound up in the heart of a child, and it is not goodneſſe of nature, or what ever elſe you can talke of, that will root it out; nor the rod of correction, unleſſe the blood of the Lamb be ſprinkled upon it, and then it may be of great uſe, and any other ordinance to bring them to the wayes of Chriſt Jeſus. Now if this were well ſtamped and revetted into the ſpirits of men, it would humble proud fleſh, and not onely take them off from the free will of Popery, and Arminianiſme, and a pack of ſuch; but I hope there is leſſe need of ſpeaking againſt ſuch hereſies, but to ſet it home upon our own hearts; whatever our fathers have been, we their children are not better: Some accidentall difference there may be, but ſetting aſide ſuch accidentall differences for the ſubſtance of prevailing corruptions, they have ruled and reigned in the hearts of men, ſince the world began, by invincible power unable to be ſubdued, but onely by the blood of the Lamb: And therefore you that are children of godly Parents, hear this word and know it; you bring ſuch engagements into the world with you to the ſtrong man, and now are ſo engaged, that unleſſe Chriſt be broken for you, and his death ſuffered for you, and his blood ſhed for you; you ſee how it is with younger and elder people, and let all Parents tell it to their children, and Maſters to their ſervants, and all that have to do with the world; be not deluded with a good affection to your own nature you are in, this is the ſtate of all ſince the world began; they are all ſprauling in wickedneſſe, and there is ſuch a league between the Devil and them, that unleſſe the Lamb be ſlaughtered, we cannot be ſaved.

Secondly, Let all the ſonnes of nature, and all other ſons of grace, know, that if Chriſt was ſlaughtered from the beginning of the world, and onely to break the Serpents head, *Uſe 2.*

which

which had plotted our deſtruction from the foundation of the world, then certainly it is not poſſible we ſhould live in thoſe ſinnes by which we have ſlaughtered Chriſt; can any man that knows the difference between the right hand and left, commit ſinne that ſlaughters Chriſt Jeſus, and live and die in it well enough? and think with himſelfe, that notwithſtanding the lewd luſts that hurry me, I ſhall do well enough with it? an oath is not ſuch a great matter, or to ſit tippling till we be drunk, or gaining too much in bargains, it is no ſuch great matter: I tell thee, if it be breach of the law of God, thou canſt not live in it; Chriſt himſelfe could not, it coſt his breaking.

I ſpeak nothing to the difference between mortall and veniall ſins; was it a veniall ſin, think ye, that ſlaughtered the Son of God? they have been breaking him ſince the world began; and is it poſſible that if he lye a bleeding for ſin, is it poſſible that this or that ſinne ſhould be veniall and ought to be paſſed over? be not deceived, look what ſlaughter it hath brought of the chiefeſt of the world, even the God of the world, it ſlaughtered him; and there are none of all his people that ſhall be ſaved by him, but muſt be ſlaughtered in his luſts and paſſions, they muſt be crucified with Chriſt, if they have any part in him; he was ſlaine from the beginning, and ſo from firſt to laſt, they muſt be crucified from the power of ſinne, or elſe they cannot be ſaved. And therefore let no man bleſſe himſelf, and think he ſhall do well enough though he continue in ſin; for the truth is, there is no ſin but coſt Chriſts breaking and cruſhing, and either thou muſt lay hold on his death, and be conformable unto him, or elſe thou ſhalt never have part in him; it is tough work to ſlaughter ſin; let this ſlaughter of Chriſt cut off all out-runnings of ſinne, whether in thoughts, words, and deeds; let it be as a ſlaughtering knife to all our luſts, conſidering there is no taking leave in this and that; for the truth is, it coſt the very blood of Chriſt.

Uſe 3. Thirdly, It may teach us the unity of our Religion with the Religion of the ancient Patriarks ſince the world began; how did they look to be ſaved? In *Acts* 15. 11. they all looked

ked to be saved by grace, and by the blood of the Lord Jesus, as we doe in doing and suffering all for them, and we know no other way: There is no name under heaven whereby wee must be saved, but onely the name of Christ, and by that we are saved from the guilt and filth of sinne, and supplyed with grace to conforme us to Christ Jesus, and to make us like to him our head and husband; there is the old way of salvation, and it is the same now; there is unity and true antiquity. The Papists speak much of antiquities, but let them bring no other way of salvation but the blood of the Lamb, and we will look at them as Churches for point of salvation; we will grant them the right hand of fellowship if they will look for no salvation neither from free will, nor from merits of their own, nor from the intercession of Saints and Angells, nor from dispensations of the Pope, nor from the going on pilgrimage, nor from the satisfaction of Saints, but that they look for salvation onely from the blood of the Lamb; truly we will give them the right hand of fellowship; let them have errours, there may be many errours otherwise: but let them hold there, and look for all salvation there, and rest not upon any other hopes of salvation, but what they receive from the blood of the Lamb by faith in him (for so alone it is received) faith in the blood of the Lamb, breeds and sheds abroad every grace in some measure and makes fruitfull. *No man hath washed his roabs in the blood of the Lamb, but is fit to walk with Christ in white to justification, to his sanctification, Rev.* 7. 14. And so you shall have a true and perfect agreement in Religion, if that we agreed upon looking there for salvation, and put not salvation else-where: but when men magnifie nature, and pinch upon, and extenuate the blood of Christ, and in their deep devotion you shall have pictured, here is the blood of Christ, and the blood of the sonne of the Virgin; when he looks upon the sonne of the Virgin, he thinks there is part of salvation; but when he looks upon other things, to the milk of his mother; oh there is more sweetnesse in milk then in blood! when he looks againe to the passion of Christ, then he priseth that; but when he looks to the tendernesse of his mother, hee thinkes there is more in that: And thus

doth their blaſphemous devotion hang between the milk of the mother, and the blood of the Lamb, which argues their religion is tranſported to a notion of the blood of the Lamb, and they are captive hither and thither, and any whether, rather then to the blood of Chriſt.

Uſe 4. Fourthly, It may be of inſtruction to us, that never any evill can befall us, but there is a remedy prepared before it come upon us: *The Lamb was ſlaine from the beginning of the world.*

Though we lived before Chriſts time, and much more, if after it: there is no ſinne that *Adam* nor his wife committed, but there was a remedy prepared for it before the foundation of the world; it was of infinite value, it was provided from eternity, and promiſed from the foundation of the world; it was ſhadowed in types, and exhibited in ſundry repreſentations, and in the lively efficacy of it in the hearts and lives of his people ſince the world began: All that we read of *Noah*, *Abraham*, *Iſaac*, and *Jacob*, of *David*, and *Solomon*, of Kings, Prieſts, and Prophets, and Apoſtles, what have they all been, but lively repreſentations and foot-ſteps of the power of the blood of the Lamb: the Lord provided his ſlaughter of the Lamb, for the redemption of all his people, out of the world, before the world began.

It is many a conceit that Chriſtians have; this and that might have fallen out better, if ſuch means had been taken in time, ſuch a mans life had been ſaved; according as *Martha* ſaid unto our bleſſed Saviour in *John* 11. 21. *Lord if thou hadſt been here, my brother had not dyed*; why ſo? Chriſt had been able to heal him; By what virtue ſhall he raiſe a man from death to life? Is it not by the virtue of his death and reſurrection? If it be, was not his death and reſurrection before the world began? For it is of infinite value; and therefore though he came four dayes after *Lazarus* death was paſt, yet he came timely enough, for he brought virtue with him; and ſo let no man ſay, if I had known as much now as before, I ſhould not have done thus: By what virtue ſhould you have been preſerved? if there be any ſaving benefit, it muſt be by the blood of the Lamb, for it is from that, that we look for

all

all our redemption from all afflictions and temptations from his blood, then there was remedy enough before, but it was not applyed, becauſe God hath ſome other work more heavenly and ſpirituall and uſefull to us then the accompliſhment of our hearts deſire, then the repairing of our loſſes and croſſes.

So then this is of ſpeciall uſe to us, that if his blood be ſhed from the foundacion of the world, then the remedy is never too late: If we thinke if we had not known many things, we might have ſaved a world of ſorrow: why did we not? was it becauſe there was no balm in *Gilead*, or no vertue in the blood of the Lamb, or that the vertue of it is dryed up? No, God forbid; but the Lord hath ſome other exerciſe for us to make us conformable to Chriſt, he would have us more weaned from the world, and more Chriſt-like, and more Lamb-like; more ſpirituall, and every way more conformable to Chriſt, and for that his blood was ſufficient, for he came not to ſave us from croſſes, but from curſes from any thing that might hurt our ſoules, as might break our heads, as might hurt our union with Chriſt, and communion with his ſpirit, for that it may be of value; it was of value 4000. yeares before his coming in the fleſh; and do you think it is not of value 4000. yeares after? it is not yet 2000. yeares ſince his coming, but 1600. and ſome odde: then be perſwaded that the blood of Chriſt is ſtill lively and freſh to remove all ſinne and croſſes, and to leave a gracious Tincture on all croſſes, to do us more good then if we were without them; This is the efficacy of this blood which is a ſtay to Chriſtians that are troubled with the power of their corruptions and temptations, they are not able to overcome and reſiſt ſuch temptations; why not able? If all the powers of hell come againſt you, verily there was a remedy provided long ago, and it was abundantly efficacious foure thouſand yeares before, and it is of more efficacy now, though they had the Goſpel before, yet not in that clear manifeſtation: and therefore if you read that *Abraham* ſacrificed, and he pleaſed God; but I doubt my prayers and my prophecyings pleaſe not God; why do they not? *Abraham* knew of the

meanes whereby he should please God. *Enoch walked with God*, but I shall never keep such fellowship with him; he was reconciled to God, and there was no meanes of reconciliation but by the blood of the Lamb, it is able to put strength into feeble faith. *Abraham* he forsook his Countrey and his Fathers house, only because he looked at the blood of the Lamb: and if he prevailed so far, why not we? if he was fully satisfied in the pardon of his sinne by believing him that had promised, what ailes it that his death is not of infinite value since as well as before? If *Joseph* was able to withstand his wanton Mistresse, doubtless there is the like power now; how shall I crucifie the Sonne of God, and put him to open shame? Thus poor Christians work upon this infinite vertue, and lively power of the death of Christ; it wonderfully calmes and purifies the heart, it mightily strengthens against all corruption: and what ever riseth in the hearts of Gods people that prevailes against them, it is because the blood of the Lamb is not applyed, otherwise it could not be they should be dead-hearted and blind-spirited, and many times at a losse in this and that practice, and wrestling with this and that temptation, it springs only from want of applying the efficacy of this blood which hath been of such infinite vertue from the beginning of the world.

BRITISH MUSEUM

Rev.

Rev. 13. 9, 10.

If any man have an eare let him heare.
He that leadeth into captivity ſhall go into captivity: He that killeth with the ſword muſt be killed with the ſword, here is the patience and the faith of the Saints.

IF *any man have an eare, let him heare:* What ſhould he heare? For when he doth often uſe this phraſe in the ſecond and third Chapter, he tells you what they ſhall heare: *Heare what the Spirit ſaith unto the Churches.*

Now he doth not put in that object of hearing; but yet taking his meaning, he meanes that which the Spirit hath ſayd unto you in the former deſcription of the Beaſt, eſpecially that which he ſaid to them in the words before going, to wit, the univerſality of the worſhippers of the Beaſt, and the certain deſtruction of thoſe that do worſhip him, and the preſervation of the elect children of God from that contagion.

It is meet to be heard that ſuch a Beaſt would come into the world as the Roman viſible Church, and that he hath in him the reſemblance of all the old Empires, of the Lyon of *Babell*, of the Beare of *Perſia*, of the Leopard of *Greece*, and of other Beaſts, and of that other Beaſt the old Roman Pagan Empire: And it is not unworthy to be heard, the wound that ſhould be given him by the *Goths* and *Vandalls*, and the time of his greatneſſe, and that thoſe that worſhip him ſhall not be ſaved, only Reprobates ſhall worſhip him: And *thoſe whoſe names are written in the booke of life*, they ſhall either not be worſhippers of him, (but beare witneſſe againſt him) or elſe they ſhall be reſcued from it, and not live and dye in that worſhip. So theſe two verſes are Corolaries, or uſes, which

which the holy Ghoſt makes (in the former verſes) of the deſcription of the Beaſt.

The firſt is a word of attention, and due conſideration to every intelligent reader of this Prophecy: *If any man have an eare, let him heare.*

The ſecond is a word of conſolation to all the Church and people of God, and that is double.

1. From the violent deſtruction of this great Beaſt, a double deſtruction.

1. Captivity.

2. Slaughter; and both amplified by the equity of both, the Lord rendering the like vengeance unto this Beaſt, which hath rendered unto the Saints: *Hee that leadeth into captivity ſhall goe into captivity.* And againe, *Hee that killeth with the ſword* (as this Beaſt had done by his Warr, ſome millions of Saints) *muſt be killed with the ſword.*

The ſecond Conſolation is a word of acknowledgment of the Patience, and Faith of the Saints that have, or ſhall ſuffer from this Beaſt: *Here is the patience and the faith of the Saints*; not only of the Saints acknowledged as Sufferers in the time of the Pagan, Roman Empire, but even ſuch as ſuffer under his Holineſſe (as they call it) and that ſuffer under this Catholick viſible Church: Theſe ſufferings are here acknowledged for witneſſe bearing, againſt the Hereſies, Idolatries, and Tyrannies of that State. The Lord doth acknowledge their Sufferings to be the patience and faith of the Saints: As he did acknowledg it when the Saints were put to death in the tenne Perſecutions, ſo likewiſe doth he acknowledge theſe. And this is ſome part of the meaning of the words: That which more concerneth it may be further opened in handling the notes that ariſe from them.

If any man have an eare to heare.]

That is, an intelligent, underſtanding eare: If any man be taught of God to hear; if any man have learned of the Father to heare; if any man have a ſpirituall underſtanding (for that is the meaning of it) let him heare what God hath ſayd: For it was a great word hee ſaid, that all the Reprobates in Chriſtendome ſhould worſhip this great Beaſt, and none

none of all the Saints of God ſhould do it. This none can heare, but thoſe that have eares given them to heare.

The note ariſing firſt from thence is this:

It is a point worthy of due and deep Attention and Conſideration, and yet ſuch as none but intelligent Chriſtians (raught of God) will or can underſtand; *That a Roman Catholicke by his Religion cannot goe beyond a Reprobate: and that an elect child of God cannot live and dye a Roman Catholicke.* *Doct.* 1.

This is the ſumme and true meaning of the words: Theſe two points were the ſum of the former verſes which the holy Ghoſt had delivered with much evidence and ſtrength; and yet leſt it ſhould be ſlighted over by ſome careleſſe Readers, he doth therefore ſet it on as he is wont to do the weightieſt matters that concern a State: *If any man have an eare let him heare:* If he have the eare of a Chriſtian, that diſcernes the voyce of Chriſt the Shepheard of his ſoule, let him heare it, and mind it well, worthy it is therefore of due and deep attention, and he doth never uſe the phraſe but in matters of ſingular importance; and it doth imply, *That every man hath not an eare to heare,* but only thoſe to whom God hath given eares. What ſhall they heare? They ſhall heare this, *That none of all the devout Catholicks have their names written in the Lambs booke of life,* but their devout worſhip in the end will leave them in no better eſtate then a reprobate ſtate. If they go no further then their Religion, it leads them to the worſhip of this Catholick Church, but never leads them further then a reprobate condition: But for ſuch, *whoſe names are written in the Lambs booke,* hee excepts them from this generality of worſhip, they are not of this number: It doth expreſly hold forth, *That a ſincere hearted Chriſtian, an elect Chriſtian brought home to God, and brought to fellowſhip with Chriſt, and the fruits of his Election are expreſſed in his Juſtification, and Sanctification, he cannot live and dye a Roman Catholick.* He may for a time worſhip the Beaſt in his ignorance, and do as the reſt of the world do, and ſhew no difference between himſelfe and the reſt of the world: but when this electing love of God doth ſhed it ſelfe abroad into his heart, it doth make him ſee the counſell of God more; and it doth

diſcover

diſcover the deluſions of the man of Sinne, that he cannot, nor dare not worſhip him: He ſeeth that God requires more to Salvation, then the ſubjection unto the injunctions of this Beaſt of *Rome*. And this is the point which the Holy Ghoſt tells you is of ſo great, and neceſſary, and due attention and conſideration, which none but underſtanding eares can or will underſtand, but all the world will run admiring after the Beaſt.

The Lord did foreſee that Doctrine would be thought a harſh, and peremptory, and cenſorious ſentence, that mortall men, and they ſometimes but an handfull too, ſhould dare to bid defiance to the whole Catholick Church to looke at them as Reprobates: and to look at thoſe whom they condemn for Hereticks, as the elect ſervants of God.

This the Holy Ghoſt did ſee would be accounted great arrogance, and almoſt ſcurrility, and therefore the Holy Ghoſt doth put it on with a watch-word, *Let him that hath an eare heare*: And he puts it on with ſtrength, that all Chriſtendome ſhould worſhip the Beaſt, and yet none ſhould worſhip him *whoſe names were written in the Lambs booke of life.*

It might be of ſingular uſe in ſome places, nor here of ſo much: Yet it being a part of the counſell of God, I may not lightly paſſe it over, becauſe we know not what times may come, nor whether ſome of us may have occaſion to travell, it is meet therefore that Chriſtians ſhould know ſomething of it, more briefly, and plainly.

If you ſhould deſire any further teſtimony to confirm it, conſider what the Holy Ghoſt ſaith, in *Rev* 11. 2. where he tells you of the Court that is without the Temple: *Meaſure it not* (ſaith he) *for it is given to the Gentiles and to the holy City, they ſhall tread under foot forty and two moneths.* Where you ſhall ſee that he ſpeaks of the ſame perſons, and of the ſame diſtance of time: He would have a Temple of God meaſured, even in the darkeſt times of Popery: But for the Court (alluding to the outward Court of *Solomons* Temple where all the people came in) do not meaſure that: Look at them as not capable of meaſuring by the rule of the word of God, count them as given to the Gentiles: *And the holy City ſhall*

they

they tread under foot forty and two moneths, the ſame time that here the Beaſt is to rule: Now Gentiles are accounted *without Chriſt, and without God in the world*, Epheſ. 2. 12. He meanes Pagan Gentiles, nor Chriſtian Gentiles, for ſuch are we. And in *Rev.* 11. 8. *The dead bodies of the witneſſes, they ſhall lye in the ſtreet of the great City*; and he doth account it ſpiritually *Sodome* and *Ægypt*: *Sodome* for lewednesſe, and beaſtly luſts: and *Ægypt* for barbarous and baſe idolatry, and oppreſſion of Gods people; This is the eſteem the holy Ghoſt hath of him.

And in *Rev.* 17. 5. Hee calls her *a great whore, and the mother of harlots*: And the Text is playn, and holds forth this doctrine playnely, and the Holy Ghoſt would have all the Churches of Chriſt to know it, *That none do worſhip this Roman Catholicke Church* (that is, are reconciled to it, and give up themſelves to the fidelity of it) *that goe beyond the ſtate of a Reprobate*: *And all the Churches of God cannot do thus, and therefore cannot live and dye Roman Catholicks.*

Let me name you ſome popular reaſons: I will not make any ſubtile diſcourſe of it, though it would require ſtrong Judgement, and ſinewes of Reaſon: but take popular Reaſons, and yet ſuch as will bear ſome waite.

The firſt is from their want of Chriſt Jeſus, in whom all our life and ſalvation is laid up. *He that hath not the Sonne, hath not life*; it is a plaine and peremptory principle of the Goſpell, 1 *John* 5. 12. *No Chriſt, no ſalvation. There is no other name under heaven given among men, whereby we muſt be ſaved*, Acts 4. 12. Now this Roman Catholick Church, and they that worſhip the ſame, they have not Chriſt: How proove you that? For Chriſt is not had, nor received, but by faith in the Goſpell, in a free promiſe of Grace unto the ſoule. *As many as received him, to them gave he power, to become the ſonnes of God, even to them that believe on his name*, John 1. 12. *Chriſt dwels in our hearts by Faith*, *Epheſ.* 3. 17. The faith therefore by which we receive Chriſt whether have they that faith or no, let themſelves be Judge? They do profeſſe that the Catholick Faith is no more but a perſwaſion of the truth of all the doctrines of the Goſpell, and of the whole word of God: but for a particular application of Chriſt unto the ſoule, they *Reaſon* 1.

do not acknowledge it as that which is the means of receiving of Christ. So that the Faith which they do in this case hold forth, is in very truth no other, but that which *James* saith of the faith of Devils; they have received as much. *James* 2 19. *Thou beleivest that there is one God, thou doest well, the Devils also beleive and tremble.* A Roman Catholick beleives the whole doctrine of the world; He does well; the Devils know as much, and beleive as much as they do, yet no man will say that the Devils faith receives Christ. Now where there is no Christ, there is no salvation. Where there is no Faith, there is no Christ: And where there is no Faith but that which the Devils may reach unto, there is no true Faith at all.

It would be endlesse to run into all the objections that they make: but let any that know Faith arighr, judge whether the Faith of theirs is such a Faith whereby a man can receive the Lord Jesus.

Reason 2. Secondly, Without Grace there is no salvation. For saith the Apostle, *By Grace are ye saved through Faith, and that not of your selves, it is the gift of God. Not of workes, least any man should boast*, Eph. 2. 8, 9. If therefore the Roman Catholicks say that they are saved by workes, and they say so, if we take workes in the worst tenour of workes, that is by the merit of works: The Apostle saith, *Not of works, least any man should boast*, and say, *that he hath wrought his own salvation*, : And the Apostle tels you, *If it be of works, it is not of Grace*, Rom. 11.6. For works cannot be joyned with grace in the merit of salvation; they are onely the way of salvation. And in that sence it is said, *Worke out your salvation with fear and trembling: For it is God that worketh in you both to will and to do, of his good pleasure*, Phil. 2. 12, 13. But if a man look for salvation out of the merit of works, he hath it not from grace. Papists reply, they have it from works and grace also; for they have it not from works of nature, but from works of grace, and they are not opposite, but subordinate. But what saith the Apostle? He saith, *workes and grace are not subordinate, but opposite one to another: and if it be of grace, it is not of workes: and if of workes, then not of grace.* And the Apostle tels you, *Gal.* 5. 4. *If ye be justified by the workes of the Law, you are fallen from grace;*

grace : you have no part nor portion of the grace of Christ: And therefore they are fallen from grace; and if from Grace, then from salvation.

These are principles of Religion; and he that hath any understanding to hear what the holy Ghost saith in this case, may easily perceive the truth of what we speak. In very truth you will finde that all which they hold, is but in a tenor of the Covenant of works. Their election they hold is from works and faith foreseen: Some of them indeed are affraid of it, as the *Dominicans*; but the most prevailing are those that think Gods electing love, is but out of faith and works foreseen. They look as the grace of effectuall calling to be founded upon the good inclination of a mans will, and co-operation of it with the grace of Gods calling. They professe that *Simon Peter* had no more grace given him then *Simon Magus* to become a christian. And what cut the scantling between the one, and the other? *Peter* had received so much grace, that if he would, he might be saved; and so they say, *Simon Magus* did receive the same, but God did not bow & change his will, or reason, but left them both so far suffered, as they might beleive if they would. How comes it then, that *Simon Peter* did beleive, and was saved? and *Simon Magus* did not beleive (with a lively faith) and was damned? They will confesse it really (the body of them) that it did spring from *Peters* will; he did out of the freenesse of his will choose it. This is vocation from the working of a mans will: whereas the Covenant of Grace doth confesse, that it is not of our will, but of the Lords, that takes away our strong heart, and gives us a soft heart before any preparation.

Justification they look for none, but by works: nor perseverance in a state of grace but by their works: and everlasting salvation, from the merit of their works: And this is the very doctrine of a Covenant of works. And this is all the doctrine of the *Arminians*: onely they do acknowledge justification by faith, and differ in point of Faith, and the merit of works.

A third Reason may be this: The worship of creatures is a going a whoring from God, and so of destruction unto such *Reason* 3.

as go a whoring from the Lord in that way. All worship of creatures with divine worship is called going a whoring from God, *Hos.* 4. 12. *They have gone a whoring from under their God:* so in *Psal.* 73. 27. *Thou hast destroyed all them that go a whoring from thee.* And the Church of *Rome* is known to go a whoring after the worship of Saints, and Angels, and Images, and this great Beast mentioned in the Text, and the Pope the head of it. They place their salvation in beleiving as the Catholick Church beleives: They place their salvation in reconcilement to the Catholick Church, and are more solicitous of it, then of reconcilement unto God by Christ. *Col.* 2. 18, 19. You read of some there that do not hold the head, but lay hold upon Angels, and that is Idolatry: now that is spoken of the Church of *Rome.* For a fourth reason of the point.

Reason 4. Without unfeigned repentance and lively faith there is no hope of salvation, *Luke* 13. 5. *Except ye repent ye shall all likewise perish. And without faith it is impossible to please God, Heb.* 11. 6. Now the repentance which the Roman Catholick Church holds forth, what is it but such as *Judas* did performe? They require contrition: *Judas* he was deeply wounded and broken, *Mat.* 27. 3. And they require confession: He came unto them before whom he had done evill, and said, *I have sinned in betraying innocent blood.* And they require satisfaction: He came and brought the mony, and threw it into the Temple, and would by no means meddle with it. Here is the repentance of the Church of *Rome*, and all (for ought I know) that they require. I finde no rule of repentance in this Catholick Catechise, but I finde it in *Judas*, which will end in despaire (which is the common end of an hypocritical repentance) as *Stephen Gardner* came unto it: and so they will do, or else dye in *Nabals* stonineſſe.

And for their faith: The faith of the Elect is described to be a confidence, and evidence, *Heb.* 11. 1. So expound *Heb.* 3. 14. If we hold fast the confidence, the word is all one with subsistance, it is such a confidence as doth give a being, and subsistance unto the thing beleived: it doth as truly make them to be as if they were actually extent: But what say they to this? They look at it as presumption, and an abomina-

abomination: yea it wil coſt a man his life to hold forth ſuch a Faith. And for evidence, they do profeſſe it to be incompatible to a chriſtian; and their Faith is ſome conjecture but no certainty. Now gather up theſe things; If the Roman Catholicks have no better Faith, no better repentance then their Religion holds forth, if they receive Chriſt no otherwiſe, and worſhip God no better, and have no more intereſt in God then their Religion leads them to; let all the world look to it, for there is none of all the elect of God can live and dye ſo.

But why is this a point of ſo ſerious and deep conſideration and attention? that is taken

Firſt, from the weight of the point, as moſt concerning our ſalvation. *Reaſon* 1.

Secondly, it is a point that generally men are deaf to hear, and ſlow to underſtand, and beleive: And therefore he doth cry out, and make a ſolemn proclamation; *If any man have an eare to hear, let him hear.* Why are they ſo unable and unwilling to underſtand? They look at it as a monſtrous blaſphemy, to ſpeake thus of the Roman viſible Catholick Church. *Reaſon* 2.

Then the Reaſon why men are ſo ſlow of heart to beleive it, and none beleive but them which are taught of God, is taken

Firſt, from the ſpirituallneſſe of the things themſelves. They are ſpirituall matters, and cannot be diſcerned but by ſpiritual underſtanding, 1 *Cor.* 2. 14. A naturall man doth not diſcern the ſpiritual myſteries of iniquity, nor the ſpirituall myſteries of diſcerning Grace; nor can they, becauſe they are ſpiritually diſcerned. *Reaſon* 1.

The ſecond Reaſon why none but faithful intelligent chriſtians do underſtand it, is taken

From Gods gift of Grace unto them to underſtand it. *To you it is given to know the myſteries of the Kingdome of Heaven,* *Mat.* 13. 11. But being not given unto the world, the world doth not underſtand it. *Reaſon* 2.

For the uſe of the point.

Firſt it may ſerve to refute the damnable principle of the Roman *Uſe* 1.

Roman Catholick Religion which is this: That for every Nation and Kingdome to be reconciled to the Church of *Rome* i. is of neceſſity to ſalvation. Whoever he be that hath eares to heare let him hear ſaith the holy Ghoſt, that to be reconciled to the Catholick Church, and ſubject to that Church and the head thereof, it is of neceſſity the way to damnation, if a ſoul ſo live and ſo dye. For this purpoſe the Text is as plain as poſſible, *Rev.* 20. 15. *Whoever is not found written in the book of life is caſt into the lake of fire.* This Roman Catholick Church hath not his name written in that book of life, and therefore of neceſſity, they muſt be caſt into the lake of fire. Let all Noble men, and Gentlemen hear this, that they may not liſten unto the whiſperings, and croakings of the Locuſts of the bottomleſſe pit. Much God hath borne with men in their ignorance; but if ever men have belonged unto God, they have known the way of a better faith and repentance, then ever Popiſh Religion have taught them, and the holy Ghoſt hath helped them in their private prayers, and reading, or in conference with others, to underſtand the ſame.

Obj. 1. You will ſay unto me, *but this is a very uncharitable cenſure.*

Anſw. Whether doe you thinke it more charity to forewarn men of a deſperate danger, or to be indulgent to men, and to tell them they may be ſaved in both Religions, when the word of God is playn againſt it? What charity count you that to gull men in a charitable, but a fooliſh conceit of their own good eſtate? It is cruell charity, and moſt uncharitable, when the Holy Ghoſt doth profeſſe, *Their names are not written in the Lambs booke of life, whoſoever worſhip the Beaſt.*

Obj. 2. But you will ſay, *Are not all the Catholicks in the world perſwaded of it, that the devotion to the Catholique Roman Church is a way of ſalvation? Catholiques are confident of it, and you Proteſtants dare not deny it: And then I pray you whether is it not ſafer to be devoted to that Church, wherein all confeſſe there is a poſſibility of ſalvation, then unto that Church in which one ſay there is ſalvation, the other not?*

Anſw.

Anſw. We anſwer: So farre as there is any charity, it is in God, but God hath no ſuch charity: And if any Proteſtants be ſo charitable, they are more charitable then the word of God allows them: If they ſay that a man may live and dye in that Religion, and be ſaved; The holy Ghoſt doth profeſſe the contrary, and would have all the world to know and believe it.

Therefore let no man build upon the policy of State Proteſtants. *Let God be true, and every man be a lyar.* If that the voyce of the Lord ſpeak, let it be heard, and let the voyce of *John* be heard, *That if any man be devoted to that Church, bee cannot live and dye a child of God.*

Obj. 3. *But what an opinion is this, to caſt away our fore-fathers, that kept ſuch good houſes, and ſuch good Chriſtmaſſes, and Feſtivalls, and double Feſtivalls, to damne them all to hell: Is it not a cruell, and barbarous opinion?*

Anſw. I anſwer, for our Fore-fathers, their ſoules are in Gods hand: They lived in thoſe times; but how farre they were devoted unto the Catholick Religion, wee know not: This we know, that there was a Temple of God; a company of Gods people in the darkeſt times of Popery that did ſee their vanity, and did beare witneſſe againſt them, otherwiſe we muſt not out of naturall affections deſtroy divine Revelation. A man muſt in this caſe *forſake father and mother*, Luk. 14. 26. I ſpeak of it the more, becauſe I know not whether ſome of you may have occaſion to travell where you ſhall finde ſome that will tell you a quite contrary taile to theſe that you have now heard out of the word of God.

For a ſecond Uſe.

It may ſerve to teach us the darkneſſe of our hearts, which is in us generally to believe this: and indeed the impoſſibility that any naturall man ſhould heare it, that is to ſay, ſo to heare it as to believe it. *Uſe 2.*

He that hath an eare to heare let him heare; That is, let him know and underſtand it: And this doth argue evidently, that all that have not hearing eares do not believe this, elſe would they ſee the truth of theſe things. And let this take away all admiration from poor Chriſtians, who do often admire;

mire; why do not ſuch great Doctors and Biſhops believe theſe things, and ſee them as well as ſome poor deſpicable Puritans? and why doth not the Catholick Church ſee it? The reaſon is playn why they do not ſee it, they want eares to heare, and how ſhould they heare it? Now the Text tells you, *They that worſhip the idolls are like unto them*, Pſal. 115. 6, 7, 8. *They have mouths, but they ſpeake not: Eyes have they, but they ſee not. They have eares but they heare not*, &c *They that make them are like unto them, ſo is every one that truſteth in them.*

If they that worſhip the Beaſt be like unto the Beaſt, then it is not great Learning in the Tongues that can give men eares to heare. And let not any man be offended, if ſo be they ſee the world of another opinion, if they be but naturall men; *The naturall man receiveth not theſe ſpirituall myſteries*, 1 Cor. 2. 14.

Uſe 3. Thirdly, how much will it lye upon the people of God, what a weight will it lay upon us all (whether in Church-fellowſhip, or out of Church-fellowſhip) to bleſſe God who hath delivered us from the fellowſhip of this Religion: And to be everlaſtingly thankfull, that our next Fathers (though not our Grand-fathers) have been ſeparated from the worſhip of the Church of *Rome*? And how are we bound to ſtand for ever ſtedfaſt from communion with them, what ever pretences are put upon us? Be not deceived, you forſake your owne ſalvation if you hearken to their whiſperings. If you think your ſoules precious, then know it, you cannot be reconciled unto *Rome*, but your names are blotted out of the Lambs book of life.

BRITISH

Verſ.

Verſ. 10. *He that leadeth into captivity, ſhall goe into captivity: hee that killeth with the ſword muſt be killed with the ſword.*

The next note is this.

THat as the Roman Catholicke Church have led the Churches and people of God into captivity, and have ſlaughtered many of them with perſecution, and warre: So that ſtate at length ſhall go into captivity, and finally be deſtroyed with warre and ſlaughter. Doctrine 2.

You heard before, ſhe made warre with the Saints, and overcame them, and ſlaughtered many thouſands of them, and ſhewed no mercy neither to man, woman, nor child: No more will the Lord ſhew compaſſion upon her. In *Pſal.* 137. 8, 9. *O daughter of Babylon who art to be deſtroyed! Happy ſhall be be that rewardeth thee, as thou haſt ſerved us. Happy ſhall he be that taketh and daſheth thy little ones againſt the ſtones.* It was ſpoken of old *Babylon* in *Caldea*, and is verified alſo in this *Babylon*. *Happy ſhall he be that rewardeth her as ſhe hath ſerved us: and that taketh her young children and daſheth them againſt the ſtones.* Rev. 17. 11. *The beaſt that was, and is not, ſhall goe into perdition.* And verſ. 16. *They ſhall hate the whore, and make her deſolate and naked, and ſhall eate her fleſh, and ſhall burn her with fire.* They ſhall drink of warre and ſlaughter.

Obj. *But how is it ſaid, that Chriſt ſhall conſume him with the breath of his mouth there?* 2 Theſ. 2. 8.

Anſw. I anſwer, theſe things are ſubordinate, but not oppoſite, for ever ſince *Luther* they have been waſting: But after his coming in the brightneſſe of the Goſpel, men ſhall be clearly convinced, that this is the great whore and Beaſt that deſtroys all the world: The Lord will then mightily diſcover her unto Princes, that have been darkned, and vailed in their judgments about her, they ſhall ſee the ſtate of her, and grow to hate her with utter deteſtation.

The reaſon is from the wiſdome and equity of Gods juſtice, expreſſly mentioned in the Text: For, *he that leades into* Reaſon.

captivity, muſt go into captivity; he that kills with the ſword, muſt be killed with the ſword. What meaſure a man meets, it ſhall be meaſured to him again, Mat. 7. 2. *Who ſo ſheddeth mans blood, by man ſhall his blood be ſhed*, Gen. 9. 6. *Woe to thee that ſpoileſt, and thou waſt not ſpoiled, and dealeſt treacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoile, thou ſhalt be ſpoiled: and when thou ſhalt make an end to deale treacherouſly, they ſhall deale treacherouſly with thee*, Iſa. 33. 1. *All that take the ſword, ſhall periſh with the ſword*, Mat. 26. 52. Meaning in an unlawfull way, and for unlawfull ends.

Uſe 1. The uſe is, firſt of terrour to all Roman Catholicks; what ever their devotion may be, let them know, and underſtand, the iſſue of it will be utter deſolation, and blood and ſlaughter will be their portion one day: And when Gods appointed is come, it will be meaſured unto them, as they have meaſured unto the Church of God.

Uſe 2. Secondly, It may be a great comfort unto the Churches and Saints of Chriſt, that have been overcome, or have ſuffered any hard-ſhip from any of theſe. Thoſe that have been troubleſome to Gods Churches and people, the Lord will one day viſite them all, and he will one day root them out of the land of the living. They ſhall one day know what pillars and ſcourges, and fire and faggot meanes, what torments meane, what bloody inquiſitions meane: They ſhall be recompenced ſeven-fold into their boſomes.

Here is the patience and faith of the Saints.

The third note is this.

Doct. 3. *The Lord doth as much acknowledg and accept the patience and faith of his Saints that have ſuffered under the Roman Catholique Church, as he did the faith and patience of the Primitive Saints, that ſuffered under the Roman Pagan Emperours, againſt Heatheniſh idolatry.*

The Papiſts themſelves are full of acknowledgment of the Primitive Martyrs, and will write many Legends of them; as the Phariſees, they did build the Sepulchers of the Prophets, and yet killed their Succeſſors: *Fulfill* (ſaith Chriſt) *the meaſure of your fathers*: You garniſh the ſepulchers of the dead

dead bodies, and yet you kill their Succeſſors. They will acknowledg them the Primitive Martyrs; but what are thoſe that ſuffered in *Switzerland*, in *France*, in *England*, in *Germany*? They look at thoſe as *Lolards*, and Hereticks: But what ſaith the Lord of them? Even of them as well as of thoſe that ſuffered in former times; the Lord doth accept their ſufferings, and ſaith of them, *Here is the patience and faith of the Saints.* Wherein the Lord doth acknowledge the faith by which they overcome this Beaſt, and patience, *to be the patience and faith of the Saints.* The world ſaith otherwiſe: but the Lord ſaith of thoſe that ſuffered under this Beaſt, *Here is the patience and faith of the Saints.* So in *Rev.* 12. 13. *Here is the patience of the Saints: Write, bleſſed are the dead which dye in the Lord from hence-forth*, as well as in ancient times: Bleſſed are they that dye in the faith of Chriſt Jeſus, in the hotteſt and higheſt times of Popery.

The Reaſon is evident,

Firſt, becauſe the faith of ſuch Chriſtians, and their patience, was the faith and patience of Chriſt: That is to ſay, that which both faſtned upon Chriſt, and bore witneſſe unto Chriſt, and ſuffered patiently for Chriſt as did the Primitive Chriſtians in the ten Perſecutions: And it was ſuch a faith, as by which they overcame the world, 1 *John* 5. 4. It was faith in Chriſt Jeſus, even that faith by which they choſe *rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſinne for a ſeaſon*, Heb. 11. 24, 25. It was that faith by which they deſpiſed honour. Even the ſame caſe of Chriſt in *Moſes* hand, and in their hands, and the point is of like nature: Roman Idolatry is but another Edition, and their Errors are as fundamentall ſubvertions to that which ſhou'd be the faith of Gods elect: And their Government is directly contrary unto the Goſpel-government of Chriſt Jeſus as light is to darkneſſe. When their faith in the cauſe of Chriſt do carry them along in ſuffering for him, it is then the patience of Chriſt. It was the like faith and patience of Chriſt to ſuffer under *Annas* and *Caiaphas*, as under *Herod*. It is true, in the one he ſuffered as an enemy to *Cæſar*, in the other as a blaſphemer, but the caſe is all one. No matter what the perſons *Reaſon* 1.

soms be, Pagan or Christian in profession; If the cause be the cause of Christ, it is the patience and faith of Christ which is in his Saints under whomsoever they suffer.

Reason 2. A second Reason is from the greater exercise of faith and patience to discern, and suffer under Christians, against Christians, than against Pagans under Heathen persecutors.

For the use of the point.

Use 1. First, it cryes downe all the scandalous sentences that Courts have given against the Saints of God; they say here are the suffering of Lolards and Hereticks: Jesus Christ from heaven saith, *Here is the faith and patience of the Saints.* Do not therefore count it obstinacy, and contumacy in heresie, nor pravity: It is the faith and patience of the Saints; if Christ calls it so, his word must carry it. When they shall all appear before his Judgment-seate, whose word shall stand then, his or theirs? He will say, here is the cruelty and outrage of the persecution of Antichrist that puts the Lambs of Christ to death.

Use 2. Secondly, It may serve to teach us, how much the Lord delights to honour his patient and faithfull servants: Hee writes upon their Toomb-stones as it were, so many Saints, or faithfull Martyrs of Christ, are those who have thus suffered: This doth the Lord Jesus Christ write upon their stakes where they are burned (in *Smithfield* or else-where) and upon the chains wherewith they are bound.

A great encouragement it is unto Christians to be constant in the profession of the Gospel, and to contend earnestly for the faith once given to the Saints. We must not therefore be afraid to stand fast in the profession of the Truth, and to hold it to the death: If we should dye in his Cause in a way of persecution to be slaughtered by the outrage of ungodly men; what ever the world say of it, the Lord will from heaven beare this witnesse to it, That it is the patience and faith of the Saints.

Use 3. Thirdly, it must teach all who would suffer for the name of Christ to be well assured of their cause, and then to adde constancy to their suffering in their cause. Otherwise, unless it be the cause of Christ, it is no patience, but obstinacy, blindnesse,

blindeneſſe, and ignorance : But ſee that your cauſe be the cauſe of Chriſt, and then cleave unto it by the invincible faith of Gods elect, to overcome the world, and look Lyons and Dragons in the face, without fear and aſtoniſhment; and look at puniſhment and tortour, as not worthy of the glory that ſhall be revealed : It looks at them as things that Chriſt hath endured greater, and other of the Saints of God have gone before us in the like, or a greater martyrdome.

Therefore, firſt, look to the cauſe, and then believe in the truth of the cauſe, and the faithfulneſſe of Chriſt that will maintaine his ſervants ſtable and firme, and cauſe them to hold out unto the end. But do not take up your reformation upon cuſtome, nor ſide with any thing for cuſtom of the country where you are, becauſe your Magiſtrates and Elders do commend it to you; for it behooves every chriſtian man to know well, what he beleives, and practiſe, and to know the doctrine of Chriſt, and the Government and the worſhip of Chriſt; and that not becauſe men ſay ſo, but becauſe you ſee light for it from the word of the Son of God.

Then your next care is, to look that you depend upon Chriſt for ſtrength, that as he ſuffered for you, you may be able to ſuffer for him; that's the faith of Gods children : And for patience (I pray conſider it) I do not enter into a common place of faith, and patience; but let me ſay thus much of it, Patience is a virtue, mortifying and moderating greifs, and fears, or afflictions, and ſubduing our wils to the will of God, not onely in contentment, but comfort. *My brethren* (ſaith *James*) *count it all joy when you fall into divers temptations*, *James* 1. 2. That whereas other men, or our ſelves in time of proſperity, when as God applies his will to our wils, are joyful (and this is no great matter.) This is the joy of Gods people when God ſhall apply our wils unto his. As Chriſt did comforme his will unto his Fathers will, and ſay, *O my God, I delight to do thy will : It is written in thy book, I came to do thy will*, *Pſal.* 40. 8. This indeed doth make us compleat chriſtians.

A man is a happy man that hath his will and Gods will together in all that his heart does deſire : If God would have me

me ſuffer, then certain it is beſt it ſhould be ſo. And ſhould chriſtians come armed with faith and patience, and with wils ſubdued to the will of the moſt high; not onely to be contented, but comfortable in ſuffering all things for Chriſt: And let your faith faſten upon it, and let your patience moderate your greifs, and make your hearts comfortable alſo, and this is that which God delights in; *Here is the patience and faith of the Saints.*

And ſo I will end with that ſpeech of the Apoſtle; *My brethren, be ye followers of them, who through faith and patience inherit the promiſes, Heb.* 6. 12. Both by faith of well doing, and of ſuffering evill by faith and patience. *Ye have need of patience, that after ye have done the will of God, ye might receive the promiſe, Heb.* 10. 36. You have need of patience, that ye may be faithfull: and you have need of faith, that you may be patient: When a man is confident in Chriſt above all creatures, this works patience. So we ſhall follow the ſteps of our bleſſed Anceſtors; we ſhall ſtill go on in maintayning the ſame faith, and worſhip, and Government, wherein our Fathers were taught of God to walk, and whereby they did inherit promiſes both in life and death.

BRITISH

Rev.

Rev. 13. 11. to the end of the 17.

And I beheld another beaſt coming up out of the earth, and he had horns like a Lamb, and he ſpake as a Dragon, &c.

WEe come now to the deſcription of the ſecond Beaſt; *I beheld another Beaſt*, &c. I do not love to be large in thoſe Scriptures that do not ſo narrowly concern us, as knowing how farre, and what a vaſt diſtance by the grace of God we ſtand in here from them: but yet becauſe it is a part of Gods counſell, and ſome-what largely deſcribed, give me leave to declare the meaning of the words, and gather ſuch notes from them as they hold forth.

Obſerve then, here is a deſcription from the 11th. verſe to the end of the Chapter, of the ſecond Beaſt; *I ſaw another Beaſt*. The Originall ſets him forth by his nature; they that know the language, knows it ſignifies only a wild beaſt, and in proper ſpeech it ſignifies ſuch a wilde beaſt as was venomous; and therefore the remedy for the venome of this beaſt, they call it *Therion*, a proper preſervative againſt venome or poyſon.

This beaſt is deſcribed by four arguments.

1. By his originall; *He comes out of the earth.*

2. By his ſimilitude (or reſemblance) in three things.

Firſt, to a Lamb in his horns; *Hee hath two hornes like a Lamb.*

Secondly, he is reſembled to a Dragon in his ſpeech; *He ſpake like a Dragon.*

Thirdly, he is reſembled to the former beaſt in the exerci-

ſing

ſing of his power; *He exerciſeth all the power of the firſt beaſt.*

3. This beaſt is deſcribed by the particular exercites of h power, or the effects of his power which are theſe:

1. *He cauſeth the earth and them that dwell therein to worſhi the firſt beaſt, whoſe deadly wound was healed*; he procures adoration to the firſt Beaſt.

2. *He doth great wonders, making fire come downe from heaven in the ſight of men*, verſ. 13.

3. He deceives them that dwell on the earth by the meanes of thoſe miracles.

4. He doth prevaile with them that are on earth to make an Image to the Beaſt, which had the wound by the ſword, and did live, *verſ.* 14.

5. He doth animate and give life to this image of the Beaſt, that this image of the Beaſt ſhould have both power to ſpeak, and to cauſe as many as would not worſhip the image of the Beaſt to be killed.

A ſixth effect is, he cauſeth all ſorts of men, rich and poor, free and bond, to receive a mark in their hand, *&c.* or at leaſt his name, or the number of his name, or otherwiſe hee excludes them not only from ſpirituall, but civill commerce, *verſ.* 16, 17.

For the Notes that theſe words afford, I will handle them all in two: They will not need much enlargement, the Explication and Application of them will reach the meaning, and ſcope of the words. Remember what the firſt Beaſt was, and then you will more eaſily know what this Beaſt muſt be. You know this firſt Beaſt being deſcribed to have ſeven heads, and ten horns, was taken by all for the *Roman* Empire; and this being not that, but another that comes in his room after him: Is is evident then that this Beaſt muſt either be the *Roman-Heathen* Empire, or the *Roman-Chriſtian* Empire, or the Roman-catholick viſible Church; one of theſe three Roman States it muſt be.

Not the firſt, for this roſe after that was caſt down; after the Dragon was caſt out of Heaven, and had no more to rule that State. Alſo you heard in *Chap.* 12. that Beaſt had ten crowns on the heads; this hath not Crowns on the heads, but

but on the horns; the Princes and heads of that State were crowned: This doth not weare the temporall Crown, but those Princes that mayntaine him, they weare the Crowns.

Againe, that Beast, Pagan *Rome*, did not begin his time of prosperity, and flourishing, with the womans flight into the wildernesse, and the *two witnesses prophecying in sackcloath, a thousand two hundred and sixty dayes*; for their government ended, when the Christian State began, and therefore it could not be Pagan-heathen *Rome*; Nor could it be the Christian Imperial Roman *State*: For

1. It is said in the second *vers.* That *the Dragon gave him his power, and his seate, and great authority*; but that he did not to the Christian Emperours, for they would not live at *Rome*, but at *Constantinople*.

2. It was never made a signe of reprobation to worship the Roman Christian Emperors, but it is made a sign of reprobation to worship this Beast.

It remayns therefore, that this Beast described in the former pare of the Chapter, is the third Roman State; which being not Rome-Pagan, nor Rome-Christian, it must needs be the Roman Papall *State*, under the government of the Pope, and that is no other but the Roman Catholick visible Church, to which all the description you have heard opened doth naturally belong.

Now that being the first beast, what is this second beast? This is apparantly distinct from it; and it is not so proper to say, that the first beast was the Pope, as he had soveraign authority in Temporalls; and that he is the second Beast as he hath supream power in Spiritualls, for he had his Temporall power last; and therefore that would not agree to the Papall State; he first had supream power in Spirituals, before he had supream power in Temporals. Now the beast here being not the Roman Catholick Church, what is it then? It is the head of that Church; and what is that? It is no other but the Pope of *Rome*; The heads of the Roman Catholque visible Church, from one succession to another, they are this second beast; and that will appeare in a double note, which will both cleare that, and the rest of the Text.

First then, take this note;

Doctrine 1. *That the Biſhop or Pope of* Rome *is in the ſight of God, and of his Saints, no better then a wilde beaſt, for his Original, ariſing out of the earth; for his reſemblance, like to a Lamb in his horns; like to a Dragon in his ſpeech; like to the whole* Roman Catholick *Church in his power.*

This is the former part of the deſcription by his Adjunct, by his Similitude, and by his Originall: However he ſeems to Catholicks a holy Father, and a god on earth; yet in the ſight of God, and of his Saints, he is no better then a wilde Beaſt, whoſe off-ſpring is from the earth; who though he have horns like a Lamb, yet ſpeaks like a Dragon, and thus *John* guided by the holy Ghoſt, ſaw him. Let me ſhortly open theſe points.

1. *He is here deſcribed to be a wilde beaſt.*] The word ſo ſignifies; that is to ſay, not ſo tame a beaſt as thoſe in *Iſa* 11. 6. to 9. *that a child may lead them*: Wolves, or Leopards, or Lyons that can ſleep with Kids, and Calves, and little children, *and they may play on the hole of the Aſpe, and put their hand on the Cockatrice den*: He is not ſo tame, that hee can be tamed by the word of Truth, or by the cenſures of the Church, no nor by the power of Princes; he is above them all, and beyond them all; a wild beaſt he is therefore.

For his Originall, *He ariſeth out of the earth.*] That implyeth, he hath it not from Heaven, but from below; not from Chriſt, but from Satan; *You are from beneath* (ſaith Chriſt) *I am from above*, John 8. 23. Hee ſprings from the earth, eſpecially from earthly and carnall policy; that for keeping of good agreement in the Churches, they muſt be folded up into certain Metropolitans or Patriarchs; and to keep unity, you muſt have one over them all, and that was the Biſhop of *Rome*, for all unity they ſay ſpringe from units; if you have more then one Governour, you will have no peace: Now this being a carnall principle, ſome carnall reaſon being the ground for the preſervation of the Church of *Rome*; for that the Emperours thought, if the Biſhop of *Rome* were advanced, it would be a means to ſtrengthen them againſt the barbarous Nations that come againſt them; this carnall

cernall reaſon brought him to be exalted : And though his Originall was earthly for the cauſe, yet he aſcended above the earth to Eccleſiaſticall power. And

2. He aroſe out of the Earth, becauſe he roſe up inſenſibly by degrees, he makes no great noyſe; As any thing that comes out of the earth, it makes no great noyſe in its growing, but at length comes to a vaſt height: So it was with the Biſhop of *Rome*, this is his deſcent out of the Earth.

For his reſemblance, *He hath horns like a Lamb.*]

Horns expreſſe his power: *Like a Lamb*; that is, *like the Lamb of God.* Church-power he claims directly, no other at leaſt for a long time; The power of binding and looſing were his two horns, to bind all, and looſe all, and that lay in the cloſet of his own breaſt when to put it forth; this is but the power of the Lamb.

But he ſpake like a Dragon.]

You have two or three ſeverall ſpeeches of the Dragon. In Rev. 12. 9. *The old Serpent is called the Dragon:* What did hee ſpeak?

1. Venomous words to our firſt Parents; *You ſhall not dye at all*, Gen. 3. 4. And ſo the Pope he draws the hearts of men from conſcience of the word.

2. The ſpeech of the Dragon, it is imperious and arrogant: *All the kingdomes of the earth will I give thee, if thou wilt fall downe and worſhip me*, Luk. 4. 6, 7.

And that is the ſpeech of the Pope in *Jer.* 1. 10. *I have ſet thee this day over the Nations, and over the kingdomes, to roote out, and to pull downe, and to deſtroy, and to throw downe, and to build, and to plant:* And the Pope ſends a Crown with this inſcription to *Frederick* the Emperour; Chriſt gave this power to *Peter*, and *Peter* gave it to the Pope, this is Imperiall State. And

3. The Dragon hath a devouring and ravenous mouth, whereby he ſpeaks ravenous words: *Whoever will not worſhip the Image that I have ſet up, ſhall be caſt into a hot fiery furnace, and who is that God that is able to deliver you?* Dan. 3. 15. And you have heard what worſhip the Pope claymes, and what he threatens if it be neglected. Thus you ſee in Gods account,

and in the sight of *John*, the Pope is a wild Beast: and the holy Ghost as he inspired *John*, he directs him what to say: The holy Apostle he stood upon the sand of the Sea, and saw two beasts; one arising out of the Sea of corruption in doctrine, &c. And another out of the earth, out of earthly pretences; He sees no holinesse in this Beast, nothing but beastly cruelty, and beastly blasphemy, nothing but argues a wilde beast that will not be tamed, neither by the Church of God, nor by the word of God, nor by Princes and States: He sees him rising out of faire pretences, pretending nothing but Lamb-like power; but hee speakes like a Dragon, venomous and devouring words: Damnable heresies, as being spewed out of the Dragons mouth, such a volume of false worship, and doctrine, and government, as destroys the faith of the Church, and subverts the foundation of the Church: This is the very state of the Pope as *John* beheld it, as he was wrap't up in a vision by the Spirit, and he judged of it as hee saw it.

Now because I cannot so well make use of this, before I have spoken of the rest, because they are co-incident, take this for a second Note, and so make use of both together. The note is long, but it is but the collection of the sum of these verses, the words of the Text will bring the Doctrine easily to remembrance; This then is the note.

Doct. 2. *The Bishop of Rome exerciseth all the Authority of the first Beast, that is, of the Roman visible Catholick Church, he causeth all that dwell on the Earth to worship that Church, he doth worke wonders, even to the fetching of fire from Heaven, and by his wonders procures all christian States to make an Image to the first Beast, and gives such life and power to the Image of the Beast that it is able to speak, and it shall cause such as do not worship it to be put to death, and finally he leaves an impression, or imprints a character upon all sorts of christians, and will suffer none to enjoy spirituall or civill communion with them, unlesse such as will receive either his marke, or his name, or the number of his name.*

I put them into a doctrinall frame, because they are the sum of the words of the Text. Let me breifly open them all.

First,

First, *He doth exerciſe all the Authority of the firſt Beaſt.* Let all that are acquainted either with the writings of the Romaniſts, or of our Divines that bear witneſſe againſt *Rome*, be teſtimonies in this caſe; what is there that the Catholick Church claimes, but the Pope can do it all: There are ſix or ſeven tranſcendant acts of power, which that Church claymes, and the Pope familiarly exerciſeth them all.

1. The Pope hath power to convent generall Councels; or if the Emperours will call a genaral Councel, it ſhall not ſtand in force unleſſe the Catholick Church and the Biſhops meet in a repreſentative Synod, it concludes with their determination; this he pleads for to this day, it belongs not to the Emperors, nor to Chriſtian Princes, but to the Biſhop of *Rome*: It is one of *Bellarmines* affirmations, that one Church ſhall have power to call all Churches, be it to *Florence*, or *Baſſeil*, thether they muſt go whether he will.

2. As the Catholick Roman Church did uſurpe power to make Laws and Canons to binde all Churches; So the Pope doth challenge the ſame power to make Laws to binde all Churches; he pleads for it, and will not be content without it.

3. Look as the Catholick viſible Roman Church doth claime Authority of ratifying Scriptures; if they put in the Apocrypha, it ſhall be good Scripture; and if the Church do not approve the Goſpel of *Matthew* in Greek, but in Hebrew, it ſhall be that; or if they refuſe both them, and take the vulgar Latine, that ſhall ſtand: This power the Catholick Church challengeth power to do, and the ſame doth the Pope.

4. If the Roman Catholick viſible Church challenge a power of interpreting Scripture, and judging of controverſies with infalibility of judgement: The Pope challengeth that to himſelfe when he interprets Scripture, or decides controverſies about Religion, he cannot erre, and ſo they make account he is a fit Judge therein.

5. Look as you ſee the Roman Catholick viſible Church had power of binding and looſing, challengeth all appeales and great things they will do by that priveledge, excommunicate ſome of many Churches that are abſent, ſome they excomm uni-

communicate for ſeven years, ſome to their death, that they ſhall not be reconciled: All this the Pope challengeth in a larger meaſure then the old Roman viſible Church did challenge. This the Roman Biſhop challengeth to binde conſcience, to looſe oathes and covenants between Prince and people, between man and wife, to looſe vows, and oaths, and natural relations, between parents and children, if they will ſhrowd themſelves in a Monaſtery, and will diſpence againſt the Apoſtle *Paul* in caſe of inceſt: this is ſuch a power to looſe the bonds of Gods commandments, and Gods oaths, and relations to God and his ſervants, it is ſuch Tranſcendant power, the Roman viſible Catholick Church never challenged greater.

6. The Roman viſible Catholick Church never challenged ſo great power till it was animated and acknowledged by the Pope, to take upon them to ſet up one King, and to take down another; King *John* in England, *Frederick* the firſt, and *Frederick* the ſecond, *Henery* the fourth, and *Henery* the fifth; he crowns and diſcrowns whom he will, and this out of the plentitude of his power.

And laſtly, he doth challenge this beyond the Church it ſelfe, Immunity, and Impunity from all Civill and Eccleſiaſtical power, and judicature. The Church is above all judicial power, and the Pope the head of it is above it, and therefore may not be brought into order by any cenſure of any Church, nor by the civil ſword: And therefore he is well called one that exerciſeth all the power of the firſt Beaſt, and rather puts more power to it; whatever the Catholick Church may do, that he can do; where they can diſpence and make Laws, where they can bind or looſe, *&c.* So farre as they may go, he can go, and he doth all in the name, and ſight of the Church.

And he cauſeth all that dwell on the Earth.] That is, carnal chriſtians, *whoſe converſation is not in Heaven.*

To worſhip the firſt Beaſt.] How to worſhip? He ſpeaks of divine worſhip not civill adoration: This is an aberation from a Church; but a beaſtly Church, it is a monſter; The Church of the firſt inſtitution was of one particular congregation;

gation; and for all the Churches of the world to be subject to one Cathedral, it is far beyond all comprehenſion of rule: Now he cauſeth all that dwell on the Earth to worſhip that Beaſt. Wherein are they to worſhip him?

1. It is made a matter of neceſſity to ſalvation to be reconciled to that Church; and more care is had of being reconciled to that Church, then of being reconciled to God in Chriſt: All pleas of being reconciled to Chriſt will not ſtand in their judgment, unleſſe you be reconciled to them.

2. Except you be bound in conſcience to that ſtate, he will allow you no communion; he will have all the decrees of hte Church as binding the conſcience.

3. This is divine worſhip, you ſhall take no doctrine but that is of his ſtamp, nor worſhip, nor Government but of his acknowledgment, nor no diſpenſation of them but according to his Canons: And all that dwell on the Earth muſt worſhip him, all run upon the Beaſt; the Pope doth not ſo much challenge it to himſelfe as to the Church, and that which is given to the Church he takes to himſelfe.

Thirdly, *He doth great wonders, ſo that he makes fire come from Heaven on the Earth in the ſight of men*: And it is ſaid, *Antichriſt ſhall come in all power of ſignes and lying wonders*, 2 *Theſ.* 2. 8, 9. Their Legions are full of theſe wonders: And in particular, for this point, of cauſing fire to come down from Heaven: It is an alluſion ſure to the fire that the old Prophet fetched from Heaven: As *Eliah fetched fire from Heaven to conſume the ſacrifice*, 1 *Kings* 18. 38, 39. And that was a fire that expreſſed Gods gracious acceptance, that made all the people cry, *the Lord he is God*: But this the Pope did not fetch ſure, he never fetched any acceptance from Heaven. But you read of another fire fetched from Heaven by *Eliah*, and that was, *to deſtroy thoſe that mocked him*, 2 *Kings* 1. 10. 12. Which practiſe when *James* and *John* would have followed in *Luke* 9. 54, 55, 56. You ſhall read, that they being offended with the *Samaritans* becauſe they would not receive them; *Maſter* ſay they, *ſhall we call for fire from Heaven to conſume them as* Eliah *did*? Our Saviour utterly rejects that; *You know not*, ſaith he, *of what ſpirit ye are*: Now minde you, that fetching fire from Heaven,

Heaven, which is to deſtroy mens lives, and not ſave them, that *James* and *John* are taught to refuſe, as being incompatible to the Goſpel: But that which they refuſe, the Succeſſour of *Peter*, as they call him, takes up; if any *Scribe*, or *Phariſee*, or *Samaritan* refuſe him, then fire comes down from Heaven, conſuming fire, and vengance, and wrath, and blood-ſhed, and extreamity of outraged evils he cauſeth to come down upon them; and in pretence from Heaven, to deſtroy the Church and people of God, that I take to be the cheif part of the meaning of that. But if any man will urge the letters of the Text (which you need not in myſtical Scriptures) yet it is not without truth therein.

Gregory the ſeventh he declares this, that he had ſtrange power, when he had much people about him, he would have ſhaked the ſleeve of his gound, and cauſed fire to come down; Now it is evident it might be, for he was a Conjurer, and 22. Popes together (as their own ſtoryes do record) they were witches, and gave their ſoules to the Devil, that they might obtaine the Popedome, but they were but lying wonders; for miracles require divine power, but the Devil cannot go beyond the power of nature; ſo that you may take it in the proper meaning; their own men do much magnifie it, and make it one of the markes of their Churche, whereas Proteſtants that want miracles are not Churches: So that thoſe cenſures by which they thundred againſt chriſtian Emperors, they did follow with ſuch ſucceſs, that they made all wonder, that none could ſtand againſt them, not *Henery* the fourth, nor *Henery* the fifth, nor *Leo* the Emperour, nor the King of *Fraunce*, none of them all were able to take up armes againſt him; they did all admire him; *Who is able to ſtand againſt him, and to make Warre with him?* And that gave ſuch free paſſage to his Laws, that all chriſtian States preſently took up what injunctions he put upon them.

Fourthly, by theſe miracles, and the mighty ſucceſſe of them, he had power *to cauſe them that dwell on the earth to make an Image to the Beaſt, that had the deadly wound, and was healed*; that is, the Roman Catholick viſible Church: What is this Image of the Beaſt? he cauſeth all the earth, that is, all earthly States

States to receive it; he will suffer none to be without it: what is this Image? an Image not of their own making, they must make an Image by his appointment: It is an Image of the first beast, not of the second directly, and consequently the officers of that Beast must represent this second Beast, but be an Image of the first: if the first Beast was the Roman Catholick visible Church; then if he causeth all the Earth to make an Image to that Beast, then he causeth all Churches and Common-wealths, to frame their State and platforme, according to the Image of the Roman Catholick visible Church, and therefore he causeth all Christian Princes to erect all their Churches in a Roman Catholick way: what is that? Metropolitan, National, Provinciall, Diocesan, Cathedral, and Provincial Churches; These are all lively characters of the Roman Catholick Church, reserving stil pre-eminency to their mother Catholick Church of *Rome*; but otherwise they are the lively Image of such a Church, even as daughters are of their mothers: and being overcome with the power of his miracles, and deceits, and delusions (as you heard) by the Policy of Canonists, by carnall Policy, and by their Votaries, and by working miracles, signes, and lying wonders; it is a wonder to see what power he had, that all the power of the Popedome, and of the Catholick Church was in a model and representation drawn in all Churches in *Christendome* during the time of 42. moneths, which is 1260. years, and then a great part of his Image was marred in a great part of Christendome, but yet he still continues; so then there is a lively Image of the Roman Catholick Church, though it may be, some are drawn from subjection thereunto; and yet though they be drawn off from subjection to it, yet still the Image, and representation is written in the very foreheads of such Churches; that is a fourth thing.

Fiftly, *He had power to give life to the Image of the Beast*; what life? that it should both speak, and cause, *That as many as would not worship the Image of the Beast should be killed*: How doth he put this life into the Image of this Beast to speak? It is, to speak with authorty, as in *verse* 5. *A mouth speaking great things*; He would speak, and speak with authority;

that now theſe Dioceſan, Metropolitan, and Provinciall Churches, they can ſpeak with authority, as the Roman Catholick Church doth, and their words muſt take place, and he puts that life into it by his own canons and laws which they take up; the canons and laws made by the Church of *Rome*, do ſo animate Provincial, and Dioceſan Churches, that they ſpeak the ſame language, not altogether ſo corrupt, but with like authority, and require like ſubjection of all perſons; and by your leave, they grow to it for very conſcience ſake; that thoſe things which were indifferent before, yet being laws of the Church, now they muſt binde conſcience; this is to ſpeak great things. Now they have power likewiſe *to cauſe as many as will not worſhip the Image of the Beaſt, they ſhall be killed*; a ſigne none of them took that power like the beaſt; but yet though they have not power to kill them, yet to deliver them to the Secular power, and they muſt kill them: whatever the Dioceſan Church doth agree on againſt her Hereticks, that will not obey the Government or doctrine of the Church; what then? Then deliver him to the Secular power, then they cauſe him to be put to death, and they deliver him to fire and faggot, ſo you ſee the mighty power of this Beaſt.

There is one thing remaining of his power, and that is the ſixth and laſt effect, He cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: Kings, and Princes, Miniſters and Clergy men (as they call them) high and low, whatever they be, he cauſeth them all to receive a character, or marke, either in their right hand, or in their foreheads.

A marke in the hand; that character themſelves call an indelible character, and they receive that who receive any orders from the Pope, and are reconciled to the Roman Catholick viſible Church; This Beaſt cauſeth all to receive a marke, that is, they ſhall ſweare fidelity, and loyalty to the Roman Catholick viſible Church, this they make indelible; wherever they come, *they are Prieſts for ever after the order of Melcheſidech.*

Or on their foreheads; they have a marke anſwerable to their

their name; their name, what is that but Roman Catholicks? or elſe there is no fellowſhip with them; and all muſt at length have that name, and go under the number of that name, Roman Catholicks; there is the number of that name: but I leave that to the next time (as being too large to enter into at preſent.) In the mean time, you ſee theſe things thus opened, touching the nature and character of this ſecond Beaſt.

Now to make ſome uſe of all.

Firſt, it may be an evident conviction, and demonſtration, and deſignation of this Beaſt who it is: It hath been much diſputed, but all the parts of this deſcription doth directly fall upon the Biſhop of *Rome*; that if *John* had lived in theſe dayes, he would have ſeene all this with his eyes, which he ſaw in a viſion: No man can tell where to beſtow all this deſcription for 1260. years, but upon the Biſhop of *Rome*, that is of ſuch a wilde nature, that no Church, no law of God, no ſociety of men, no Kings, nor Princes can rule; and all the world that knows this Beaſt, knows this to be true of the Pope, whoſe Original (all Chriſtians know) ſprings from the Earth, to keep men in unity, and to preſerve the Empire from inundations of Barbarians, to keep Chriſtian Princes cloſer together, and in better order, all carnall policy out of which he ſprings, yet incenſibly, and ſlowly, that he is not diſcerned for many years together. *Uſe* 1.

And he hath horns like a Lamb, that he pretends nothing but (Saint *Peter* as they call it) the Keys of the kingdom of Heaven; *But he ſpeaks like a Dragon*, as if he had the Keys of the bottomleſſe pit; he thunders ſuch ſentences, gives diſpenſations both againſt the lawes of *Paul* and *Moſes*, to diſſolve oaths, and covenants, and relations, they ſhall marry whom they will, their own ſiſters: he will venom with ſuch noyſome doctrine, as the breath of them will ſtinke: he will ſpeak ſo terrible, that time was, when Princes were to tremble; *he hath ſpoken as a Dragon*: The Devil himſelfe as he ruled the Roman Pagan Empire, hath not ſpoken greater words then he: Thoſe that ſpake, *Whoever will not worſhip an Image ſet up, ſhall be caſt in a fiery furnace*, it is not a greater word then he ſpeaks.

Use 2. Secondly, this doth justly reprove all the Popish admiring and adoring of the man of Sinne; They look at him as their holy Father, and Bishop of Christ, and Vicar of God, as one that hath an infallible judgment, that cannot erre, that he is above all power of censure: If he should draw millions of soules to hell, no man must say, Sir, why do you so? they have this opinion of him: No matter what they conceive, he must be judged by the King of Kings, and by the God of Gods, and by the Saints of that God that judgeth according to the word; and they look at this Father as a Monster, as a wilde beast, whom no Scripture, no Church can keepe in awe, but he is Lord paramount above them all; they look at him as the Dragon of the bottomlesse pit, as he that destroys the Christian world: and however he may pretend, as if he had nothing but Lamb-like power, yet *bee speakes like a Dragon*; thus *John* saw him.

Use 3. Thirdly, Observe from hence a reason of a note that troubles many Interpreters; That if this beast have such power, why doth he not cause the earth to worship himselfe? why doth he not provide for his own honour, but for the first beast? The reason is plain; the first Beast being the Roman Catholick Church, and the head of that Beast, all the honour that redounds to the beast, falls upon the head of the beast, and it is upon himselfe; He exerciseth all that power that the first beast hath, and therefore no marvell if he labour to draw all men what he can to worship, not himselfe, but the Roman Catholick Church, to be reconciled to it, and receive decrees from it, and submit in conscience thereunto, and receive no worship nor doctrine but from them, nor government, but established by them; no Lawes to be enjoyned and transacted but by them, for he knows that this honour will redound to him; He knows all this power doth rest in his own breast, and it is he that acts the Roman Catholick Church, and he can do with a Councell, and without a Councell what the Church can do, and he failes not to do it from time to time. Wonder not therefore that he puts off the honour to the first beast, the old Roman Church, there he layes all his devotion, but in conclusion it is all for himselfe.

Fourthly,

Fourthly, you may see the corrupt Originall, and dangerous State of corrupt religion, and of such kind of Churches as are drawn out by the modell of the Roman Catholick visible Church, any image of that beast: I do not trouble you with what others think to be the image of the Beast (I should but weary my selfe in so doing) but if the first beast be the Roman Catholick Chuch, as it must needs be, then the image must be according to it, though not of equall authority, yet of the like frame; whereas the Lord hath instituted no other but particular Congregations to bring in a whole Nation (that may containe a thousand Congregations) into one Church, what an image is this of the Roman visible Catholick Church: It is not Catholick indeed, it is short of that, but so large as it carries a Nation, it exceeds Diocesan, and Diocesan exceeds particular Congregations: Now see the danger of this; you see the first rise was from the power of this beast, *He causeth all the earth to make an Image of this Beast:* He did not bring them to make one in number, but one in *England*, and one in *Scotland*, and one in *France*, and one in *Germany*, and in every Countrey according to their divisions, and Princely Potentates; that all that dwell in the limits of that Jurisdiction, they have one Cathedral Church, to which all other Parochiall Churches do belong; this hee causeth them to do: and when he hath done it, giveth it the very like breath of the *Roman* Order; though not in so vast a measure, yet in a faire modell, that they are like the image of this holy Father, and so by this meanes it comes to passe, by his Laws and Canons which he perswades all to receive, and which is a wonder, since they have cut him off from being head of the Church, yet still they reteyn the life of Papacy, in the State of such Chancellors, and Parators, and such kind of Civill, and Ecclesiasticall power mingled together; that a Cathedrall Church forty or fifty miles off, shall send terrible censures to cut off the poor Saints of God, and they must obey it; and if they stand in an Hereticall course (as they call it) there is no living for them, they will kill their Propheticall life, as they did the two Witnesses; or if they do in any effectuall manner work, they will not stick to call them

Use 4.

them to accounts, and caſt them out, and deliver them to the Secular power, and they ſhall deliver them to fire and ſword.

So then, ſee the danger of ſuch Conſtitutions, it was wrought by the Biſhop of *Rome*, and lives by life from him, the life of the Law of God breaths not in the pulſes of it; any that know them, know how far they be from the pattern of the Scripture, how ridiculous they be to ſuch as diſcern the ſtate of them; You ſee alſo what mighty power they have, that all civill States have been contented to deliver ſuch to fire and ſword, whom they have delivered up as Hereticks: They ſoon looſe the protection of the Civill State, if they looſe the favour of imaginary Churches; well doth he call them images, they are images of the Pope, and images which God forbids, and the inventions of the ſonnes of men; *Thou ſhalt not make to thy ſelfe any graven Image*, in the ſecond Commandement: You ſhall make no Images of Officers, nor Government, nor worſhip, but that which Chriſt himſelfe hath ſet up.

Uſe 5. Fifthly, it lets us ſee how dangerous it is, to annex civill penalties, *ipſo facto*, upon ſuch as are caſt out of the Church; an uſuall thing in Popiſh Churches, or in the Images of ſuch. Firſt, they ſuſpend them from the Sacrament, but then it comes with an Excommunication, no man muſt buy nor ſell, he hath refuſed to honour the image of the Beaſt: It is dangerous to bring in civill Authority immediately upon Church-cenſure: A warning to us here, that if men be excommunicated, not to deny them civill Commerce, or to ſay ſuch as ſtand out excommunicated ſo long, ſhall no longer enjoy the priviledges of the State: The Church may cut them off from fellowſhip with it ſelfe, there may be juſt reaſon ſo to do; they may diſcover ſuch hypocriſie as may make them unfit for the Church, but yet they may not altogether be unfit for the Common-wealth.

Uſe 6. Sixthly, It may ſerve to humble us ſo farr, as in times paſt we had any thing to do with this Beaſt, eyther in the loynes of our Fathers with this firſt Beaſt, the Roman Catholick viſible Church, or as in our own time we have had any communion

munion (I meane Eccleſiaſticall communion) with the image of this firſt Beaſt, that is, with Provinciall, Dioceſan, Cathedrall, National Churches.

You know it is not my manner to fall into ſpeeches of Chriſts in other parts, it is beſt for us to look to our owne; but when the Text is jūſt ſo fit, now to be ſilent, were to deny the children of God the bread of their portion: If it be ſuch a Church as is of the Popes deviſing, as hath provoked the jealouſie of God, and hath not been derived from the primitive inſtitution that Chriſt hath eſtabliſhed; then ſo far as we have had to deale with them, either in office, or out of office, receiving their Sacraments, and their Cenſures, or have publiſhed their Cenſures, though God (it may be) mercifully kept us from publiſhing ſuch as we did conceive unjuſt; yet foraſmuch as there hath been any ſubmittance in this kind, any Church-communion, whereby we have been admitted into Church-office by the Image of this beaſt, or inſtalled by the ordination of the firſt beaſt, or ſo far as wee have ſubmitted to the firſt or ſecond Beaſt; ſo far as we have partaked in the holy things of God, which flow from Church-communion, as Sacraments and Cenſures do, verily ſo farre we have cauſe to be humbled; though the Lord kept any of us from thinking it any neceſſity to be reconciled to the Church of *Rome*, or kept us from ſundry things in our practice, which the Image of the Beaſt required; and though he kept us alſo from receiving all their Dictates without controll; yet for our practice in entring into our calling, and our diſpenſations which have been but images of the firſt beaſt: and ſo far as our fellowſhip in Ordinances with them have cleaved to that Church, verily the guilt of that will lye upon ſuch ſoules as have not unfeignedly bewailed it before the Lord.

What think you might be the cauſe that Chriſtians do complayn of ſo much deadneſſe, under ſuch plenty, and (as ſome ſay) power of Ordinances? I might as juſtly blame the world for as great part, that men think they are forced to lanch out in building and planting; an evill haunt and cuſtome hath been rivetted into mens ſpirits, that they have much

much ado to be content any where; but this is not all: Nor can I lay it wholly upon over-much confidence in Ordinances; we have heretofore thought men happy that had liberty of Ordinances, though but in a duty of humiliation; God will let you see the emptinesse of all Ordinances, & that there is no life in them further then he puts in them; but I will not put in neither of both these, though both these may challenge a part of the deadnesse of the Countrrey, and may be cause of humiliation: But give me leave to say, I feare this chiefly, that men thought it enough that they were got out of the reach of Summoners, and Pariters, and such like, whose offices have been by the power of the beast, the remnants whereof hang in those places where they should not stand; I feare men have rested in turning their backs upon such troubles as they were put unto, when they have not been serious in judging themselves for these Images of jealousie, when they are so loft to be rent from them, I feare the Lord hath not humbled them for their old contagion, and therefore they are not so dead, for what is an Image but deadnesse? truly because we are rather in bodily presence, then in heart departed from them, therefore there is such deadnesse: what's the reason, that upon the least motion, men are ready to remove to a new Plantation, as if they removed from old *England* to New in a pang: If men had a calling upon just grounds to come hither, then when we come where the Ordinances of God are, we should sit down under the Ordinances, under the shadow of the Almighty, and never look for more: But when that doth not satisfie that we enjoy Ordinances, all that liberty we did desire, we do enjoy, and yet it doth not satisfie; certainly there is some sinne lyes in the breast still, for which the Lord pursues men with a restlesse frame, they are not yet purged from the image of Romish pollution, and therefore the Lord sees it not meet to give us rest, no not in *Sion*, because in heart we are not returned from *Babell*, but every new occasion puts us to a new plantation, and when we are there we cannot rest: And therefore I feare, because we have not judged our selves for our inordinate walking in polluted Churches, but have rather sought for our own peace, then

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purity from theſe pollutions, which there have defiled us, or do not ſee any great need of judging our ſelves in that kinde; thence it is, that to this day the Lord hath much ado to quiet our hearts in his peace and purity, and in power, but ſtill we are much deſtitute of inward purity and power of godlineſſe, and therefore dead-heartedneſſe hangs about us to this day. And therefore as we deſire the power, and purity, and peace of Ordinances ſtamped upon our hearts, ſo we are to bewaile the contagions we have had in this Image of the beaſt with Officers or people, that ſo the Lord may give a reviving according to the deſire of our hearts.

Laſtly, let it be of much praiſe and thankſgiving to God, that hath delivered us and ours, from theſe Contagions and pollutions, in which you ſee all that dwell on the earth have been intangled and polluted in time paſt: That he hath delivered us from the power of this Beaſt (the Roman Catholick Church) that he hath freed us from making an Image to that Beaſt; we own none of his Ordinances, and that God hath removed us from the marke of this Beaſt, that we deſire not to be accounted Catholicks, nor Hirarchies, nor ſtand members of a Dioceſan, or Provinciall, or Cathedrall, or Nationall Church, but beare witneſſe againſt them all: And alſo that he hath freed us in ſome meaſure from the number of his name; that many things that are of number and account with them, are not of any number with us, if there be any thing of the Beaſt in it. And therefore it is matter of great praiſe to God; You ſhall read of the hundred and forty foure thouſand, that God had gotten victory over the Image, and mark of the Beaſt, and over his name, and the number of his name, or had not left them in any bondage, they ſung as it were a new ſong before the Throne; It is great matter of praiſe that here we may enjoy no head but the Lord Jeſus. (*Saul* indeed was head of the Tribes of *Iſrael*, but not of the Church, 1 *Sam.* 15. 17.) That the Lord hath given us to enjoy Churches, and Congregational Aſſemblies by his Covenant, to worſhip him in all his holy Ordinances; that he hath given us to look for no Laws but his word, no rules nor forms of worſhip, but ſuch as he hath ſet downe in his word; *Uſe 7.*

no platforms of Doctrine, but ſuch as are held forth in the word of the Prophets and Apoſtles: It is ſuch a priviledge, that for 1260. years, the Chriſtian world knew not the meaning of it, unleſſe it were here and there a few whom God had ſealed (this was the priviledg of a few ſealed ones) but this the Lord vouchſafeth to us this day, above all Nations that have power of the civill ſword: It is true, there is a great deale of theſe things in ſundry other Churches, but yet there is a tang of the image of the Beaſt, that a company of Elders and Miniſters, they ſhall have power to impoſe Officers upon Churches, and to excommunicate Officers and Members; It is too much the image of the firſt Beaſt, and too much of the power of both Beaſts, and therefore it is to be lamented: but that the Lord ſhould give us ſuch liberty, that all our Churches are not ſubordinate one to another, and none arrogate nor plead Supremacy, but are preſerved and kept from all contagion of the firſt and ſecond beaſt, this calls us to abundant thankfulneſſe, and wee are to deſire that the Lord would keep us at ſuch a diſtance, that we may never return to the image of either of the beaſts.

BRITISH MUSEUM

Rev.

Rev. 13. the laſt verſ.

Here is wiſdome, Let him that hath underſtanding count the number of the beaſt, for it is the number of a man, and his number is ſix hundred threeſcore and ſixe.

THeſe words are ſome part of the deſcription of the ſecond Beaſt which aroſe after the former, continued from the 11th. *verſe* of this *Chap.* unto the end of it. The former beaſt (as you have often heard) is the *Roman-Catholick viſible Church*, deſcribed at large from the firſt *verſe* to the end of the 10th. The latter Beaſt is the head of the *Catholique Church*, the Biſhop, or *Antichriſt* of *Rome*, and he is here deſcribed,

1. By his Originall; *He came out of the earth.*

2. By his reſemblance; which is three-fold; *To the Lamb in his bornes; To the Dragon in his tongue and ſpeech, and to the firſt beaſt in his power; He exerciſeth all the power of the firſt beaſt.*

3. As he is deſcribed thus by his Originall, and by his reſemblance, ſo he is deſcribed by his great power, and his power exerciſeth it ſelfe in divers acts. Firſt, *He exerciſeth all the power of the firſt beaſt.* Now the firſt beaſt being the *Roman Catholique Church*, he exerciſeth all the power of the *Roman Catholique Church*, that look what the *Roman Catholick Church* can do, the *Pope* can do with them, or without them: He can call Councels, and make their Canons authenticall; He can make Lawes to bind Conſcience, he can make Lawes to bind whole *Churches*, as well as the Æcumenicall power of the whole Councell: He can forbid any other doctrine, or worſhip, or government, but what himſelfe eſtabliſheth: He can adde to the Scriptures the *Apocrypha*, and he hath infallible power to judge Controverſies: Hee can binde and looſe

Conscience; he can depose Kings, and dispose of their Kingdoms, and he can absolve Subjects from the oath of Fidelity: He hath power to pardon sinne, and to sell out pardons to them that buy them. All that the first beast can do, he will do, and more; but yet he doth it (as the Text sayes) *in the sight of the first beast*; that is, *in the face and countenance of the first beast*; He is so modest, that he will not take all that honour to the head, but the whole body, and derives all that honour expressly to himself.

The second act of his power, *He causeth all that dwell on the earth to worship the first beast.*

The third act of his power; *He doth great wonders, even to call downe fire from Heaven in the sight of men.* Not the fire of Acceptance, which *Eliah* brought to consume the Sacrifice; but the fire of Vengeance upon the Rebellious, as the Prophet called for fire upon the Captains that came to attach him.

4. *He doth by his miracles deceive all that dwell upon the earth.*

5. *He causeth them all to make an Image like unto the first beast.* The first beast (as you heard) was the *Roman visible Catholicke Church*, then the image of the beast are all such like models and forms of *Churches* as are *Diocesan Churches*, *National Churches*, and *Provinciall Churches.*

6. *He causeth all men to worship that Image, that if any will not worship that Image* (Churches of that mold) *they shall be delivered to the secular power, and so they shall be killed.*

Lastly, *He will not suffer any Commerce, nor civil Commerce, much lesse Ecclesiasticall communion, but to them that have the mark of the beast, or the name of the beast, or the number of his name,* vers. 16, 17.

They must swear, or perform some loyalty to the Church of *Rome*. The mark of the beast, the carriage of the beast in the Originall: All that have received Religious Orders, have received the mark of the beast, all their religious Orders leave an indelible Character upon them, so that all that are entred into religious Orders, are sworn *Catholiques*. The name of the beast, what is it? Though they be not of the religious Order, yet they professe themselves to be *Roman Catholiques*, and professe subjection to the head of that *Church*, and so to his

his doctrine and worship, though it be be to Saints and Angels, and to his government, as that which binds the conscience, the name of the Beast is a *Roman Catholicke*, submitting himselfe both to the *Church*, and to the head of that *Church*, and that for conscience sake.

But for the number of his name, it was reserved to this dayes exercise: Wheras the holy Ghost having said that he would permit no man to buy or sell, but such as had received the marke, or his name, or the number of his name; he doth in this last Verse declare what this number of his name is, which at least they must have, or else they cannot have commerce: Now this number he first doth amplifie or illustrate, and then expresse it.

He doth illustrate or amplifie it,

First, by the adjunct of wisdome needful for the understanding of it; *Here is wisdome.*

Secondly, the duty of men that have understanding to count it.

And thirdly, He doth amplifie it by the subject, or by the efficient of it, *It is the number of a man*: This is his illustration: It requires wisedome to count it: It is the duty (though) of them that have understanding to search it out. And when they do count it, they finde it the number of a man.

In the Second place he doth expresly designe or discipher out the number, and that is in the last word, *his number is six hundred threescore and six.*

The place is very obscure as any in the word, and therefore the holy Ghost tels us, *here is wisdome to finde it out*: but withal, here is a command that every one that hath received the least measure or talent of wisdom should endeavour it, and he doth incourage men to find it out.

But were it not that the Lord hath said, *If any man want wisdome let him aske it of God, and it shall be given him, James* 1. 5. And were it not that God hath given Christ to be our wisedome to declare to us the whole councel of his Father, 1 *Cor.* 1. 30. And were it not that the providence of God in the invita-

invitation of ſundry brethren, hath put me upon the handling of this book, and now it fals in order to be opened; for my own part, I think I ſhould never have choſen this Text to have ſpoken to whilſt I had lived: But now ſince we are come to it, in our interpretation of this book, and the wiſdome of God is perfected in the weakneſſe of his ſervants, I ſhall therefore endeavour by the helpe of God, and by the light of his wiſdome, to expreſſe ſuch meditations as God hath ſuggeſted to men, and leave them to your further conſideration, and ſpiritual diſcerning and judgement.

The note then is ſhortly thus much.

Doctrine. *To finde out the number of the Beaſt requires heavenly wiſdome, and yet ſuch as have received any wiſdome ought to count that number, and upon the acount ſhall find it to be the number of a man, in ſum ſix hundred threeſcore and ſix.*

This is the ſum, I wrap up all in one Doctrine, that handling the Doctrine in the parcels, all the parts of the verſe may be opened therewith.

Firſt, I ſay to finde out this number is wiſdome, it requires heavenly wiſdome; *Here is wiſdome:* And God accounts not the wiſdome of this world wiſdome, but fooliſhneſſe; he ſpeaks therefore of that which in Scripture language is wiſdome, not Mathematical, nor Airthmetical wiſdome; for what great wiſdome would it require to count this number, it ariſeth out of ſix, and is multiplyed by ten, this is ſuch wiſdome as any mean Arithmetition might count, ſix times ten is 60. and ten times 60. is 600. and ſix times one is ſix, the wiſdome therefore lies not there. But to ſee how this count diſciphers the Beaſt, and by that means to give more perfect intelligence of the Beaſt, and of his nature, then by his marke and name alone could be gathered, that requires heavenly wiſdome, but wiſdome therefore it doth require; It requires a mans beſt underſtanding to enquire what the holy Ghoſt hath ſaid of this number: and though it require much wiſdome, yet the counting of this number is both poſſible, and neceſſary: if it were not poſſible, the holy Ghoſt would not ſay, *Let him that hath underſtanding, count the number of the Beaſt:* Hee is wont to ſay, *Let him that hath an eare, hear what*

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the ſpirit ſaith : but here he ſaith, *Let him that hath underſtanding count the number of the Beaſt.* And it is alſo neceſſary for him, not of neceſſity to ſalvation, *without which a man cannot be ſaved,* but *(neceſſitate precepti)* neceſſary in regard of Gods command : Now becauſe there are none of Gods commandements that are vaine things, but weighty, therefore they are either *very neceſſary to ſalvation, or very expedient :* ſo that a man ſhall be much weakened in his ſpiritual progreſſe, (eſpecially in Popiſh times, or in ſuch times where men live in the Image of Popiſh Churches, National or Dioceſan,) if he be ignorant thereof, he ſhall finde it to be much expedient to count the number of the Beaſt.

And further I adde, it will be found to be but *the number of a man* : What is the meaning of that ? I will not trouble you with variety of interpretations, briefly the number of a man: I ſuppoſe it is here oppoſed to that which ye read of in *Rev.* 21. 17. where he tels us, *The new Jeruſalem was meaſured, an hundred and fourty and four cubits, according to the meaſure of a man,* that is of the Angel : here he doth not ſay ſo, *the number of a man,* that is of the Angel : but it is the number of a meere man, a carnal man, and therefore in ſum this number wil proove but an humane invention, it is therefore called *the number of a man.*

And finally, he ſaith this number is *ſix hundred threeſcore and ſix.* Six hundred ſixty ſix is not in the Original in ſo many words, onely three greek letters are put for theſe three numbers, χ ξ ϛ. Now it is true in the Greek account they do reckon numbers by the letters of the Alphabet, and from the firſt letter *Alpha* to *Iota,* they are for ſingular units, for *Alpha* is one, and *Beta* is two, *&c.* and they put in *Sigma* and make that ſix, *Iota* is the tenth letter, and ſo is ten in number ; and from *Iota* to *Rho,* they are reckoned by tens, as *Cappa* is twenty, *Lambda* thirty, *Mu* fourty, *&c.* and ſo till you come to *Rho* and that is one hundred, and then the reſt that follow are ſo many multiplied, as *Sigma* is two hundred, *Tau* three hundred, *&c.* and χ ſix hundred. So that if theſe be underſtood as holding out the numbers, as here the words expreſſe, then χ. is ſix hundred, ξ is ſixty, ϛ is ſix ; which being ſummed

med together they make up ſix hundred ſixty ſix.

Now a man would wonder that the holy Ghoſt ſhould delight in ſuch Arithmetical riddles; but ſince it pleaſeth him thus to expreſſe himſelfe, we muſt not look at it as a cabaliſtical curioſity, nor as an unſearchable myſtery: but they that labour herein, ſhall finde that which may ſolace themſelves and others: For though by the arme of fleſh no man ſhall be ſtrong, yet by the wiſdome of God the ſervants of Chriſt ſhall ſee light, and babes ſhall ſee the myſtery of it. Therefore to cleare up this point, ſo far as God ſhall give light, conſider with me I pray you ſix or ſeven ſeveral obſervable paſſages of the holy ſtory of the *Revelation*, that may help us in ſome meaſure in enquiring and counting this ſum of *ſix hundred threeſcore and ſix*, what it may point at. Let it not be wearieſome to you; for though to us that are Miniſters, we think we are moſt properly in our element when we preach Chriſt, and the need of Chriſt; yet foraſmuch as Antichriſt is oppoſed to Chriſt, and is an enemy to Chriſt, the one contrary may be the better known by the other, and no part of Scripture but is worthy our conſideration, we may not be ſo ſquemiſh as to neglect to ſeek what may be the councel of the holy Ghoſt in this point. Obſerve therefore what the Scripture doth obſerve about this number.

Firſt, you ſhall obſerve this, to finde out the meaning; that ſuch as have this number they all have liberty of commerce, either in the Catholick Roman Church or in the Image of that Church; they may trade with them, whether in ſpiritual or temporal buſineſſes, they will not grudge you; you are a currant market man among them; you are a vendable commodity, and you may paſſe with them, and your mony is good ſilver, as in *Verſe* 16, 17. But if you be not a Preiſt of their order, nor a Roman Catholick, nor have his number, you may not buy, nor ſell; that is ſomething then.

Secondly, Marke this, that this number of the name is the degree of commerce with the Roman Catholick Church, for ſo he doth diſcend, *Verſe* 17. *No man may buy or ſell but thoſe that have the marke, or the name of the Beaſt, or the number of his name:*

name : As who ſhould ſay, they were of the loweſt, they were the leaſt ſort of them, yet to them it did pertaine that had the number of the name : yet there is ſo much real difference between them, that he ſaith plainly, *They that receive the mark or his name, they ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation : And they ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in preſence of the Lamb : And the ſmoak of their torment ſhall aſcend up for ever and ever, and they ſhall have no reſt day nor night*, Rev. 14. 9, 10, 11. Which ſhews if they continue in it, they cannot be ſaved : There was a cry of the Angel with a loud voyce, *If any man worſhip the Beaſt and his Image, and receive his mark in his forehead, or in his hand, &c.* It ſhews the danger is very great to receive the mark of the Beaſt or the name of the Beaſt : But the number of his name I do not read of any ſuch judgement pronounced to be inflicted upon them : though it be great wiſdome to avoyd it, and it will wonderfully advance their heavenly good to get free from it : For wherein lies wiſdome but in attaining our cheife good, and to know the beſt means that leads to that good, & that is in communion with God in his Ordinances purely diſpenced ; that is a ſecond thing.

Thirdly, there is this recorded of this number of the name, that the choiceſt chriſtians and the beſt chriſtians, they gave God thanks for victory over the number as well as over the Beaſt, *Rev.* 15. 2. *They got victory over the Beaſt, and over his Image, and over his marke, and over the number of his name, ſo that they ſung the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, great and marvellous are thy works Lord God almighty, &c.* They had got the victory over the number of the name of the Beaſt, and they are more abundant in thankſgiving for deliverance, then they that had onely victory over the marke, and that is their Preiſtly order or profeſſion of Roman Catholick Religion ; ſo that this will come neare ſome Churches, conformed to the Image of the Beaſt, that is, National, Dioceſan, or Cathedrall Churches ; but theſe have got victory over that, not onely over the Beaſt, and his Image, and his mark, and his name, but alſo the number of his name.

The fourth obſervable thing in Scripture is (I am occaſioned to gather up little beams of wiſdome which the holy Ghoſt hath ſcattred that ſo we may gather up this account) that this number of his name is not ſaid to be the number of his years; It is neither the number of his years when he began, nor the number of his years when he ſhall end: They cannot make it the beginning of his years; for though there be ſome that thought that Antichriſt did firſt ariſe to a name in the year 606. yet they cannot cleare it by ſtory. It is true, in 606. or rather 604. *Boniface* took upon him the title of cheif Biſhop, that is, ſpiritual advancing, which was a part of Antichriſt, yet Antichriſt was begun; and 606 is not 666. there is 60. years difference; and it is like the holy Ghoſt would not have varied ſo much in ſuch an expreſſe number, therefore this number is not for the time of the beginning of this beaſt. Neither is it the end of his years, for the beaſt continues ſtill to this time, which hath been almoſt a thouſand years ſince 666. But ſome ſay in this round number, ſomething is omitted, as when we ſay 88. we mean 1588. yet in Scripture phraſe ſuch ſmall numbers are not regarded, we ſpeak to thoſe that know what we ſpeak.

But the Scripture requires us to uſe wiſdome in finding out this number: but what wiſdome were it for the holy Ghoſt to leave out a thouſand, as we leave out when we ſay 88. for 1500. the holy Ghoſt doth not ſo here. And beſides, I would faine learn of any man of that judgement, what victory the Saints got, either the year when Antichriſt began, or when he ſhall end: What victory have we got? or ſhall no body conflict with this number of the beaſt but thoſe that lived in the year 666? or that ſhall live in the year 1666? In *Rev.* 15. 2. *They got victory over the Beaſt and his Image, and over his name and number of his name, before the pouring out of the ſeven vials*; So that I cannot ſay this is the number of the period of the beaſt, that thoſe are the number of his name.

And for a fifth thing, there is this further to be obſerved in it, that it is not the number of the followers of the beaſt, but the number of the beaſt: If it were the number of his followers, then it would be leſſe then the number that followed the Lamb

Lamb; for they are ſaid to be *an hundred fourty and four thouſand*, in *Chap* 14. 1. And had the beaſt had no more but 666. then he had a leſſe number to fight for him, then the Lamb had to fight for him: but in *Verſe* 8. of this chapter, he tels you, *All that dwell upon the earth ſhall worſhip him, whoſe names are not written in the Lambs book of life*: And the world was never ſo hapy, as to leave but 666. reprobates in it in any generation, therefore that cannot be the meaning.

Sixthly, whereas he ſaith, this number is the number of a man, and the number is *ſix hundred threeſcore and ſix*, he doth apparently put a difference between that and the name of the beaſt; for hee doth expreſly diſtinguiſh them in the former verſe, for he ſaith, *The marke of the Beaſt, and the name, and the number of his name, Verſe* 17. They are three diſtinct things: So in *Chap.* 15. 2. where he ſaith, *They got victory over the beaſt and his Image, and over his mark, and over the number of his name*: And more yet, expreſly in *Chap.* 14. 9, 10, 11. He denouceth vengence to them that receive his mark or name, and yet not damnation to all that receive his number; ſo that the number is not his name, it is a diſtinct thing from the name, as the adjunct is from the ſubject. Then it will follow, me thinks (but I referre it to men of better judgement) it cannot be that either *Latinus* ſhould be the number of the name, or *(Eccleſia Catholica)* the Roman Catholick Church; yet upon theſe points do our chief and late Expoſiters run: But (leaving them their due honour) it doth not ſatisfie me, becauſe *Eccleſia Catholica* is the name of the firſt beaſt; and the name is one thing, and the number is another thing. And *Latinus* is one of the names of the ſecond beaſt, of *Latinus Epiſcopus*, the name of the Biſhop of *Rome*; therefore it being his name, it is not the number of his name: So then all theſe things be conſidered, theſe obſervations being laid down, attend to a ſeventh obſervation for the clearing of the meaning of the text, and for opening the true ſence of it;

Obſerve this,

7. That this number is expreſly oppoſite to the number of the Lamb in the next *verſe*, in the following *Chapter*: The number of the *Beaſt* is one thing, and the number of the *Lamb*

is another thing: For though this be not the number of the Beaſts followers, *ſixe hundred threeſcore and ſixe*, yet it is the number of the Beaſt; and the number of the Lambs followers *is an hundred forty & foure thouſand*, what will that hold forth? You ſhall find what the *Holy Ghoſt* intends expreſly in that number in ſome other parts of this book, that this *hundred forty and foure thouſand* hath his originall and riſe from 12. And 12. multiplyed by 12. will ariſe from ſo many *ſcores* to ſo many *hundreds*, and 12. times *twelve thouſand* is *an hundred forty and foure thouſand*. So that that is the number of *an hundred forty and foure thouſand*, the baſis of the number is 12. and multiplyed by 12. it will ſtill be derived into the ſame 12. Now thus doth the *Holy Ghoſt* lead us by the hand to conſider of more diſtinctly; In *Rev.* 12. 14. 16. He tells us, *The walls of the City had twelve foundations, and in them the names of the twelve Apoſtles of the Lamb, and the City lyeth foure-ſquare, and the length is as broad as the breadth, &c.* He meaſured the City with the read, 12000. furlongs, the length, and the breadth, and the height of it are equall. There he layes the number according to the number of the 12. Apoſtles, the foundation of the Church of the living God: And further, mark how he multiplies on that 12. ſaith he, *They are all equall, twelve thouſand furlongs in breadth, twelve thouſand furlongs in length, twelve thouſand furlongs in height*: Which argueth ſtill, that as the City of the new *Jeruſalem* is built upon them, ſo it is multiplyed from them: And when he comes to meaſure the wall, he tells you in *verſ.* 17. that *it was an hundred forty and foure*: Juſt the Lambs company; Still the whole Fabrick of *Jeruſalem* is 12. the foundation of the number is Apoſtolicall, it is numbred by 12. and multiplyed by 12. It ariſeth ſtill but to Apoſtolical ſimplicity, their number, and their meaſure, and their order, in all their dementions; when you have ſummed it up to the higheſt, their Laws and Orders that they ſet up, you ſhall finde 12. there, and you ſhall finde no more. Now then what is the number of the Beaſt? You ſee what the Lambs number is, *An hundred forty and foure thouſand*: what is the Beaſts number? *It is ſixe hundred threeſcore and ſixe*, it falls ſhort in the beginning, ſixe of the firſt 12. There is nothing

Apoſto-

Apoſtolical in it from the firſt riſe: And as the riſe is not the Apoſtolicall number, and conſtitution, ſo neither is the multiplication of it; for ſix is not multiplyed by 12. but by ten; for ſixe unites being multiplyed by tenne, make 60. and ten times ſixty is 600. So all the multiplications is by ten, not by 12. the Apoſtolick number is not here. It is true, 666. runs roundly, and hath a comely proportion in it; where ever ye look, ye have ſixe, and it is ptetty pleaſing to the fancy, and eaſie to remember; 144. is not ſo round a number, neither for apprehenſion, nor for memory. But yet wee are not at the bottome: What ſhould be the reaſon that the *Holy Ghoſt* ſhould ſingle out the number ſixe, and multiply it by ten? why doth the *Holy Ghoſt* put it upon ſixe? Seven had bin no Apoſtolical number, nor 10. multiplyed by 20. But why doth the *H. Ghoſt* pitch upon ſixe, and the multiplication of ſixe by ten? Why you that are converſant in the Latine Bible look *Junius* his notes, and he tells you; whereas all the *Catholique Church* was formerly governed by five books of Decretalls, *Boniface* he did compile a ſixth book of Decretalls, and called it *Sextus* (you that have the book of Canons may finde it) which being (ſaid the Pope) a perfect number, and therefore being added to the former books of Decretalls, it maketh up a certain plat-form of direction for all matters of practice and manners in the diſcipline of the Church, and ſo it is a perfect number of all things to be done in the Church, both for doctrine, worſhip, and government: ſo the Popes Canons are ſummed up in his *Sextus*, there is the reaſon why he makes ſixe the foundation; all their Adminiſtrations are founded and meaſured out from their Canon-Lawes, which are all wrapped up in ſix volumes, and the ſixth is the moſt compleat of them all.

Now if you will aske why this ſixe comes to be multiplyed by ten? If ye obſerve it, all the government and maintenance of the *Roman State* is by tenths, by tithes; all the peopeople muſt give the *tenth* to the Prieſt, and the Prieſt to the Biſhop, for the mayntenance of the *Catholicke Church*, and ſo the whole Government comes to be multiplyed, maintained, and eſtabliſhed.

Thus

Thus you ſee what the number is, and the reaſon why the *Holy Ghoſt* calls it ſo, and how he doth oppoſe it to the contrary number of that which is delivered by the bleſſed Apoſtles, and followed by the holy Saints of God from one generation to another. Put then all theſe together, and all will amount to this; That whereas the number of Chriſt upon which both his followers are built, and his *Church*, and all the Dimentions and Adminiſtrations of it: Their foundation, their gates, their *length, heigbth*, and *breadth*, all of them are founded in the Apoſtolicall doctrine: For *Chriſt prayed for his twelve Apoſtles, and all that ſhould believe in his name through their word*, John 17. 20. It is the comprehenſion of all Saints to the end of the world, whereas they are built upon Apoſtolicall ſimplicity, both for their *State* and *Church-adminiſtrations*, they are all built upon *twelve*, and multiplyed and enlarged by 12.

On the contrary, all the *Roman Catholickes* they are built upon the Popiſh Lawes and Decrees, all which require ſubjection to the Popiſh Church, and ſubmiſſion to that *Church*, and to the Pope as the head of that *Church*, receiving doctrine, and worſhip, and diſcipline from that *Church*, and that was founded in ſixe, on the ſixe books of their Decrees, and it is multiplyed according to the ſame books, to mayntayn all the Clergy, from the Pope to the loweſt Pariſh prieſt: And it is wiſdome to find this out, and it requires heavenly wiſdome to ſee the dangerous ſtate of this, and yet they that have wiſdome may finde this out; and when they ſearch it out, *They will finde it but the number of a man, not of the Angel, or of the Apoſtles, or of any meſſenger of God.*

Parker. I remember the ſpeech of one of the Saints of God, That it is a moſt unworthy thing that the Church of Chriſt ſhould be governed by the Lawes of *Antichriſt* (and ſuch were all their ſixe books) and it is moſt unworthy, that both the Church it ſelfe, and all the Images of it, that they are all governed by theſe ſixe bookes; and it is moſt unworthy that Antichriſt ſhould govern all the Adminiſtrations of the Church; that if a man be cited, it ſhall be by a Latine writ; and if he appeare, he ſhall be proceeded againſt according to Canon Lawes;

Lawes; and if he be censured, it shall be a Canon Law, and in *Latine*, and so shall his Absolution be; and what pertayns to their whole government, it is but founded in these fixe books of Decretals, and count them, and you shall find them but the number of a man; nothing but meerly the wit and policy of men, either to keep unity as they say (but tyranny in government) or to enrich men with fees, or maintayne the honour of some Cathedrall person, it is all but meer humane invention. Now for a man to see not only the *Roman Catholicke visible Church* to be a Beast, but that the Pope the head of it is a beast, and the image of that Church is a beast; Dioceſan, Provinciall, Nationall, and Metropolitan Churches are but images of this great beast, and to see all the numbers and rights they thrust upon the Church by Canons, they are but the number of the beast, the number of a man, humane inventions; what is appointed by the Church, whether Croſſe or Surplice, or kneeling at the Sacrament, they are but the multiplication of Canons, Canon multiplyed on Canon, but it is still but the power of the Canon, this is great wisdome to find it out: And it behooves those that have wisdome to consider it; and they that consider it, shall find it but a meer humane device, one as well as another; and they will consider which way the *State* goes, and which way the *State* leanes: Though some poor hearts think they are bound to obey the Lawes of the Kingdom, and some good souls many times will be tampering with them too much; but he that shall observe it, shall find it but the number of a man when he doth find it: He shall find thus much, that if he do believe as God is wont to teach to his people, they shall not have the liberty of Commerce in buying and selling, nor leave in spirituall or temporall occurrances and dealings with them.

For the use of it: First, let it be some word of encouragement and comfort unto all the servants of God, that have got the victory over this number, though with their losse, not to look at their losses as an unexpected thing, or new matter, but prophecyed of above 1500. years agone. *John* wrote of it in his time, what you lost in your liberties in the Church wherein you lived, it is no more then what the Lord foretold *Use* 1.

you;

you, that you ſhould not have liberty to buy and ſell if you did beare witneſſe againſt the beaſt, and his mark, and name, and number of his name; then there is no abiding for you in any Church in *Chriſtendome*, which is either *Catholicke*, or framed after the image of it, as Nationall, Dioceſan, or Cathedral, or Provincial, it is not poſſible you ſhould get the victo over theſe things, and have liberty of commerce. It is not enough that we have caſt off the Pope: and what is an image of Popery (which we ſometimes have ſubmitted unto) and have born againſt it, and it is not enough to abhor the name of a Papiſt ſo far as we have been corrupted: It is well that ye have born witneſſe againſt the Hierarchy and the papall government; but may we not hearken to the Canon of the Church maintained by a whole National Councel? and may we not yield to the orders of theſe Canons, and beare witneſſe to the number of the Name? Suppoſe the Croſs, or Surplice, or kneeling at th the Sacrament, many Chriſtians have ſtrong reaſonings about this, that they may keep their liberty of Commerce, their buying and ſelling, and *will not God have mercy and not ſacrifice?*

Though ſuch Godly chriſtians in their weakneſſe have ſuch reaſonings, yet beleive it we are to bleſſe God that hath given us to ſee that there is no correſpondency to be kept with *Rome*: If you have the number of his name, this is not that which the holy Ghoſt ſpeaks of as damnable hereſie, you may live and dye in that judgment, and be ſaved, therefore he doth not pronounce fire and brimſtone to ſuch; they think in conſcience they may yeild to this and that, as being the command of *Cæſar*, or of the Church; *the Lord ſpare you* as the Apoſtle ſaith; But if a man will adore the Roman Catholick Church or the Pope the head of it, and ſubmit in conſcience to be guided by their Laws, he renounces his ſalvation in ſuch a caſe; that a man ſhall pin his faith upon the Churches ſleeve, and his hope, and Government, and courſe of life on the Churches ſleeve, this is the way to everlaſting damnation: And therefore in thoſe Churches that are even Images of Antichriſt, it pleaſeth God to keep his ſervants ſo far, that they dare not take all their Laws for doctrine without queſtion,

nor

not all the ways of their Government as the Government of Christ, that God opens all the hearts of his faithful servants to see: But yet for the number of his name; It is (say they) but a few trifling things, they are made a matter of six, as Crosse, and Surplice, and kneeling at the Sacrament, and bowing to Altars, and the name of Jesus, and ye will have six in the end, and what will be multiplyed on that six, the Lord knows: But for you here, look at it as a special mercy, that you see the vanity of receiving the number of his name, and that you have this deliverance from it; that though you have lost your buying and selling, that if you were there, you might hardly be seen in the Market, and in many of those Churches you will hardly be allowed, yet you have lost no more then ought to be forsaken.

There are that have sometimes put X for the crosse, and ξ a long letter in wrinkles for the Surplice, and ϛ for the proportion of a man bowing, but I would not limit the counsell of the holy Ghost so strictly: But take all that is numbred by their Canon Law, and it will come all to one reckoning; they are but the number of the beast, whether the Pope dictate them, or they receive them; and though they cut of his head for faith, yet for discipline, and order, and circumstances they still retaine him, and these are the number of the Beast; therefore blesse the Lord that hath shewed you these to be evils, and saved you from such prevailing evils.

Secondly, for your present condition, learn thus much, *Use 2.* It will not be safe for ye to receive the Image of any other Church, then that which Christ hath established, and this is grounded upon 12. upon the Apostles doctrine, and multiplyed by 12. increased with the increasings of God, blessed be his name, therefore it being so, hold fast this forme, and be not removed from it: If you fall to adore National, or Diocesan, or Provincial, or Cathedral Church-government, then you will fall to number by 6. and multiply 6. by 10. in the end it will come to passe all this shall be maintained by tenths, such setled endowments and preferments, and then it may be you shall have liberty of buying and selling, of traffique and trading; the Beast of *Rome* will allow you some liberty

that way; yet believe it, it is a ſpecial part of your wiſdome to know this, and the danger of it. If a man in his ignorance ſhall yeild to theſe things, God will pardon it; but if a man know theſe things, and willingly give way to them, the Lord will require it at his hands: Conſider therefore this number, and avoyd it, though it coſt you all your liberties, the Lord will ſay, *this onely is a wiſe people*, that renounce not onely the Beaſt, but the Images of him, and his marke, and the name *Catholick*, and *Roman Catholick*, and conformity to all the number of his name; If ye eſtabliſh your hearts in theſe ſpiritual reſolutions, here is wiſdome; and thereof how ſhould it provoke the hearts of Gods people to be ſetled in conſcience about ſuch points as theſe, though it may be your countrey-men will count you fools in runing ſuch deſperate ventures, that you would hazard your fortunes, and at length bring a noble to nine pence; you ſhall bring your ſix hundreds to ſixties, and your ſixties to ſixe: No matter what they think of it, ſo long as ye ſhall keep the Apoſtolical number, and multiply by their rule; the holy Ghoſt ſaith, *Here is wiſdome, and he that hath underſtanding, let him ſo eſteem that here is wiſdome*; and it was wiſdome to come hither: and he that came for this end, never made a better bargaine in his life, then to come over for this, becauſe he would have no more to do with the Beaſt, and his Image, and his name, and the number of his name; I ſay thou haſt made a wiſe bargaine, if thou wilt take the word of the holy Ghoſt for thy ſecurity; he ſaith, *here is wiſdome.*

Uſe 3. Thirdly, it may teach us that are come hither to ſee that the Lord acknowledgeth our wiſdome in the abrenuntiation which we have made from theſe inventions of the ſonnes of men: The Lord did foretel us what ſhould be our caſe, we ſhould not have liberty to buy nor ſell, neither be ſeen in Church nor Market, and he counts it wiſdome to remoove on theſe termes: but if we ſhall have flittering mindes to go back againe, the Lord will write upon it, *here is a foole, this their way is their folly*, *Pſal.* 49 13. When men in their hearts wax weary of the Churches of Chriſt, and of the diſcipline of Chriſt, and look at them as fulſome and empty things for

want

want of feeling the life of Christ, and wisdome of Christ, run on fooliſhly and prepoſterouſly, and truly take a courſe to overthrow their communion they have with Christ, and make ſhipwrack as much as in them lies of all that which they have undergone, of all our ſufferings and tryals: Saith the Apoſtle to the elect Lady and her children, in 2 *John* 8. *Look to your ſelves, that ye looſe not thoſe things which ye have wrought but that ye receive a full reward.* That as you have made a wiſe bargain and a ſafe, & bin at ſo much charge, and have been freed from the image of Antichriſt, and the remnant of his image, and the remnant of his number (we have cauſe to bleſſe God for it.)

And though we may think of mending our ſelves here or there, yet you will finde it a difficult thing to finde 12. multiplyed by 12. in any place under Heaven, that is, either your foundation ſhall not be Apoſtolical inſtitution, or your adminiſtration apoſtolick doctrine: That chriſtians ſhould be the foundation of Churches, as the Apoſtles require, Saints by calling, and to build on ſuch, and to adminiſter ſuch according to the word of God: Yea though the Lord ſhould be pleaſed to give our Country-men free paſſage of a Parliament, (as now we have ſpeech of it) and though they be a wiſe Nation, yet ſuch is the very frame of the State, and of the Sonnes of men, that if the Lord give free paſſage of a Parliament, you will find it a very difficult thing, to have the State ruled by Apoſtolical judgment, to reject all devices of men, to ſhut out the greateſt part of a kingdom from the Lords Table, you would finde rebellions multiplyed exceedingly, if they were of the ſpirit that they were of in *Edward* the ſixths time. And when you are gone out of the Countrey (not that I would flatter the Countrey, the Lord knows we our ſelves here, have need to grow more ſpiritual daily; but yet in reſpect of the Churches of God, and adminiſtration of things here, though we faile and go aſide, we have the rule to ſhew us the way back againe:) I ſay when you are gone, go whether you will, you will have much ado to finde materials, and more ado to finde forme and adminiſtration: as that it may be in cold blood, you will ſit and mourn by the waters of *Babilon*, and hang your Harpes upon the willowes, and ſay, *how*

ſhall we ſing the Lords ſong, the ſong of Zion in a ſtrange Land? Therefore let it provoke us to hold faſt what we have received and not to be taken off with faire pretences, to turne aſide to one hand or the other; if we be in a ſtate of wiſdome, let us keep in it, and beleive it, whatever takes you to a contrary courſe to things as they ſtand; if the holy Ghoſt ſay this is wiſedome, then I am ſure the contrary of it muſt needs be folly.

Uſe 4. Fourthly, it may teach us (in the fear of God) to have an eye to our brethren in our native Country, to conſider thoſe defects that thoſe which reformed religion before us did leave in the recovery of the Country out of the jaws of Antichriſt; (you ſee what the Lord requires of us, that we ſhould have nothing to do with the number of the Beaſt) Though they cut off the head of the Beaſt, from being of any ſoveraign power to them, yet they took too much liberty for forme of worſhip, and for the number of the Popes name, and of Government by Canon Laws, yea the whole Church diſcipline by the Popiſh Canon Law, onely with this deſtinction, that whereas the Pope enjoyed it before, now the King he claims headſhip over the Church aſwel as the civil State, and he deriveth the Church-power to the chief Biſhops, and they worke upon it more and more; and though it be true, both *Henery* the eighth, and much more *Edward* the ſixth, and Queen *Elizabeth*, all theſe did ſet ſo many Councellors, ſo many Divines, and ſo many common and civil Lawyers to cull out of the Popes Decretals ſuch Canons as were moſt fit for Government, and moſt of ſuch as cut off Popiſh ſupremacy, yet they could never agree of it, and ſo they admit them as the Popes Canons only; yet ſo that whereas reference of Eccleſiaſtical matters was to the Pope, now it is to the King as ſupream head and Governour, but the Popes Canons are the government of the Church. Now what was the reaſon? There was an unſafe principle in their hearts, that they thought it lawfull to take the Laws of the Roman Church, and that any King might have power to make Laws to govern the Church, as well as the Pope had. It is true, he hath power to make Lawes as well as the Pope had, and better; but the truth is, neither

neither the Pope, nor King hath power to make Laws to rule the Church, but it must be by the Laws of Christ.

Whatsoever is not of the number of 12. is superadded, and will never prosper; but this principle making them willing to admit such things, though they were the chiefest of the Kingdome, that were appointed for that worke, yet they could never agree: But had they received a little more light and wisdome to cut off the number of the Beast aswel as his head, it would have prevailed for the liberty of Gods Ordinances and purity of Doctrine: I say this being wanting to them, let it not be wanting to us; but through the mercy of God, the servants of God have taken no small paines to clear up such things; what the Laws are in the Church of Christ by which Magistrates and others are to be guided, how far civil Government may reach, and how farre it may not go, still reserving this fundamental principle, to hold them close to the direction of the holy Ghost by the 12. Apostles; and this being the pious care of our Magistrates, and of the Churches, this wisdome will by the blessing of God be established; that that which other Nations have not attained to this day, may by the blessing of God be reached by us: and yet though the Elders are to enquire and to commend to them such rules as may establish it, it pleaseth God not to give as yet passage to our purposes; appoint one day, a storme of raine hinders; appoint the second day fortnight, then a storme of snow prevents, that it is tough work to establish things of this nature; it is difficult, as if the Lord would have them established in a spirituall way, as *Moses* the Law by 40. dayes fasting, he had the spirit of God and larger measure by much then we, yet the Lord requires serious humiliation of him. And therefore since I heard that there hath been a seasonable motion to commend such a thing to the State that the whole country do in special maner seek God at such a time against the consultation of the general Court; and this weighty point falling in for ripening of mens thoughts for the Laws of the Country and limitation of jurisdictions both of Church and Common-wealth, the Lord saith, *he will be sought unto by the house of Israel.* Therefore I think the motion is seasonable and

and was glad to hear of it; and thought to commend it to our honoured Governours that sit at *Stern*, and all other Churches (but we that are present have no power but in our own Church, nor that but with the consent of the Church) that if it be thought convenient this day seven-night might be set apart to seek the face of God, that we may take time both to ripen our consultations, and to prevaile with the Lord to prosper our consultations and administrations, that this matter which so much concerns posterity may be established; for my own part, while we live I am not greatly solicitous thereabout, yet for future we know not what Governors may arise, and what may be put upon our posterity; needful therefore that things were put in a right frame, that whatever men say, yet the Lord may say here is wisdome, and here is neither marke, nor name, nor number of name, but all carried according to the laws of the 12. Apostles, and this will require some humiliation, and if *Moses* stood in need of 40. days, we much more of one day. And for our native countrey, we do not know what conflicts there may be there about the number of the name of the Beast; we are come from them in bodily presence, and therefore cannot helpe them by a word of advice; but this we may do, put up supplications to heaven, and we may intreat the God of wisdome, and the Prince of peace, that he would put in amongst them that they may see the whole fabrick, root and branch of the man of sin, that so there may be a perfect combination of the two great Nations, that the Parliament may be for the better, not for the worse, but purity of ordinances (if it be the blessed will of God) may be established; however we shall finde a blessing, and some of our brethren shall fare the better: and if things wax clearer and zeal warmer, they will begin to suspect the number as well as the name, and as the head of the beast; otherwise the three innocent ceremonies (as they call them) they are grown to fix; and being multiplyed by ten, they may grow to 60. yea to 600. for ought I know: Let us help them what we can by Prayer.

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FINIS.

The *Analyſis* of this 13. Chapter of the *Revelation*.

This Chapter contains the *Warr* which the *Dragon* or *Devill* made againſt the *Woman* or *Church* (mentioned in the laſt verſe of the foregoing Chapter) which is managed by two *Beaſts* as his *Inſtruments*.

First beaſt is deſcribed, *v.* 1. to 11 by his

- 1 *Originall*, or *Fountaine* whence he ſpringe, *viz. the Sea*, verſ. 1.
- 2. *Shape* or *Figure*, having
  - 7. *Heads*, with the Title of *blaſphemy* upon them, *ib.*
  - 10. *Horns* with *Crowns* upon them, *ibid.*
  - A *Body* like unto a *Leopard*, or *Panther*, v. 2.
  - *Feet*, as of a *Beare*, *ibid.*
  - A *mouth*, as of a *Lyon*, *ibid.*
- 3. *State*, which is ſet forth by
  - 1. The *efficient Cauſe*, viz. the *Dragon*, he gave his power and authority, *ibid.*
  - 2. The variable change of it.
    - 1. 'Twas *great*, being cal'd { *Power.* *Seat.* *Authority.*
    - 2. One head was *wounded as it were to death*, v. 3.
    - 3. That Head was *healed*, ib. and the effects thereof.
      - 1. The worlds *wondring*, ibid.
      - 2. The *worſhipping* of the *Beaſt* and *Dragon*, v. 4.
      - 3. Liberty to *blaſpheme*, v. 5. 6.
      - 4. *Power* to { *continue* 42. *moneths.* *overcom the Saints*, v. 7.
      - 5. The *amplitude* or *largeneſſe* of his *Dominion*, v. 7, 8.
  - 3. A *Concluſion* containing a word of { *Attention* and *Conſolation* v. 9, 10.

***

1. His *Originall*, *He comes out of the earth*, verſ. 11.
2. A *Similitude* or *Reſemblance* in 3. things.
   viz. to
   1. A *Lamb* in his *horns*, ibid.
   2. A *Dragon* in his ſpeech, *ibid.*
   3. The *firſt Beaſt*, in the exerciſe of his *Power*, v. 12.
      1. Procures *Adoration to the firſt beaſt*, ibid.
      2. Doth *great wonders*, *making fire come down from heaven in the ſight of men*, ver. 13.
      3. *Deceives them that dwell on the earth* by thoſe miracles, *v.* 14.
      4. Doth prevaile with them that are on earth, to *make an Image* to the Beaſt, which had a wound by the ſword, and did live, *ibid.*
      5. Animates, and *gives life* to the *Image* of the Beaſt, that it ſhould have both power *to ſpeake*, and to cauſe as many as would not worſhip the *Image* of the *Beaſt*, *to be killed*, v. 15.
      6. Cauſeth all ſorts of men (ſmall and great, rich and poor, free and bond) to receive a *mark* in their *right hand* or *forehead*, or at leaſt the *Name* of the Beaſt, or the *number* of *his name*, or otherwiſe he *excludes* them not only from *ſpirituall* but alſo *civill Commerce*, v. 16, 17.

3. The particular *Exerciſes* of his *Power*, or *effects* of it, viz. Hee

The *number* of his *Name* is alſo, *ver.* 18. illuſtrated,

1. By the *wiſdome* needfull to the underſtanding of it.
2. By an *exhortation* to ſearch out and count it.
3. To be the number of a man expreſly decyphered to be 666.

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The Reader is desired to correct with his pen these faults (amongst others) which through precipitance of the Press have fallen to the prejudice of the sence.

Page.	Line.	Read.
2	2	*a part.*
6	31	*give.*
9	26	*Decemvirs.*
11	30	*much.*
	34	*whole.*
	last	*lasted long.*
13	34	*perfumed.*
14	36	*is it not.*
16	17	*is it not.*
	29	*Metropolitan.*
	last	*edefied.*
29	35	*bring.*
	37	*primitive.*
36	11	head of *the.*
	37	*Supremacy.*
37	6	*incompatible.*
64	10	*premeditation.*
	16	*audible.*
65	29	*derision.*
66	10	Pope *that* is the
69	6	*Cantuy.*
	20	*could not* for *would.*
73	11	*clouds to keep them from the earth.*
	ib.	Firmament to the clouds.
	31	blot out *a.*
75	27	*Pontifex.*
82	2	*limited.*
	28	*τοῦτεστι.*
		blot out *ever.*
83	35	a *definite*, or *indefinite time.*
87	17	*prevaricate.*
	25	there was no place.
88	8	*Theodosius.*
	20	for *scores* of, r. *number.*
90	13	time *for* the moneth.
	14	*many* for *may.*
95	1	the *children of Israel in the land of Egypt.*
101	36	*readinesse* for *necessity.*
102	2	*even* for *him and*
107	32	*they are not heretickes.*
	35	*if not, they*
109	13	*not lift up.*
	22	*holinesse.*
	28	*hand* for *head.*
115	6	blot out *Exasia.*
116	24	the *Pope*; *was.*
117	10	*Abominations.*
123	21	*Waldenses* and *Albingenses.*
	29	*suite* for *smite.*
124	24	*Without mixture.*
129	penult.	*of life* for *of the life.*
134	1	*else* they may not.
	3	*the booke of life of.*
	25	*Wherein* whoever is not.
	33	blot out *out of.*
141	34,35	*the world it carryeth away them.*
145	last	*irrevocable.*
146	8	receive *him.*
	31	there *be* in us.
148	13	*blasting*
150	10	*how* for *now.*
	13	many *times.*
	30	*seale* for *search.*
155	32	after *works for Christ* make;
	34	*that* for *as.*
159	4	*This is* for *this this.*
	6	*unexcusable.*
165	31	*many times*
	23	applyed to thee.
178	29	*the* stay.
182	1	*of* temptations.
184	36	*way of* grace.
	19	*in* Sauls, *and* Solomons.
197	2	take it *at* the best.

Page

Page.	Line.	Read
198	19	And so is it a vaine Q:
201	2	blot out *in doing and suffering all for them.*
206	12	which *he* hath.
2080	21	*not* for *nor.*
	29	tells *you* of the.
	30	blot out *to* in that sentence [*and to the holy Citie they*]
209		
	4	*not* for *nor.*
210	19	*subtile.*
211	7	*word* for *world.*
215	28	*stony* for *strong.*
218	27	*tale* for *taile.*
229	15	appointed *time* is come.
231	36	*appeals.*
236	12	*the* Church.
237	23	the head of *this* beast.
239	10	*Congregations to.*
	4,5	*speech of the sins of Christians in,* &c.
	35	blot out *as.*
	36	for *a* great
240	16	*loth* for *loft.*
241	28	*given* for *gotten.*
246	9	*me* for *men.*
	2	*account.*
247	27	*X* for *a.*
249	25	*as well.*
251	31	then *let* all.
252	14	of *it* more.
253	8	*pretty.*
256	6	*victoty.*
	10	born *witnesse* against.
	11	a *Papist*; *so far.*
257	6	fixe *more* in.
259	17	*in the foundation.*

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